

THE NEW
DEVOUT COMMUNICANT.
 ACCORDING TO
The Church of England:
Containing an account of the
Institution; Prayers & Meditations
Before and After
The Administration,
 AND A
COMPANION AT THE LORD'S TABLE.
 BY THE
REV. JAMES FORD, B. D.
Minister of St. Lawrence, Ipswich.



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TO THE
FIFTH EDITION.

The flattering Reception which has been given to this little MANUAL, and the rapid and extensive Sale which it has experienced, having rendered it necessary to publish a FIFTH EDITION, the Author cannot refrain from expressing his satisfaction at the distinguished encouragement which it has received.

And if the following Pages have been, in the least degree, conducive to any PRACTICAL EFFECT, by establishing the Observance of this Sacred Ordinance, this BOUNDEN DUTY and SERVICE, in the Understanding, as well as in the Heart, he shall consider himself as amply recompensed in the reflection, and that his time has not been misemployed, and that "his labor has not been in vain."

Ipswich, Nov. 30th, 1825.

P R E F A C E.

The arguments, advanced in the following pages, are intended to correct those Mistakes, and to remove those Scruples, which Christians too generally entertain concerning the LORD'S SUPPER, and by which they are withheld from coming to it as often as they ought; and consequently to induce them to a more frequent Communion, and to bring them to a more familiar Converse with their Lord and Master. I should hope, therefore, that if men are really satisfied that the celebration of this duty requires no arduous and laborious task, no exalted heights of piety; if every difficulty and every unreasonable fear be removed from their conscience, and the way be made plain and easy; that then every one, who has any sense of the value of his Religion, and of his Obligations to its Founder, will omit no OPPORTUNITY of making this acknowledgment which is indispensably required of him, and of partaking of this most comfortable and heavenly Repast.

The numerous "GUIDES, COMPANIONS, and PREPARATIONS," which have been at different times published to conduct the Communicant through the long-labored formality of Examination, Contrition, Repentance, and Newness of Heart, all which, they have

laid down as absolutely necessary to prepare him for the worthy Participation of this Rite, have been justly complained of as too tedious, too extended and too enthusiastic; and have served to confirm and strengthen those discouragements to the performance of this Duty, which were unthought of by Him who made it a duty, and therefore will be wisely removed by those, who wish either to practice it often, or to understand it in its original obligation. Men should be invited to so wholesome and improving a duty, instead of being restrained from it; and every latitude and room should be given to bring them to an exercise, which is so well calculated to send them away better men, and better christians; they should be bid repeatedly to "taste and see how gracious the Lord is," and how much better in every moral capacity and every divine disposition the man will be, who improves his acquaintance with Him, and visits Him frequently at his Holy Table. I will venture to pronounce, that the Institution of the Lord's Supper, when represented in this light, will produce infinitely more good in the world, than as it is commonly partaken of by men, after a long and tedious process in all the offices of mortification, contrition and penance; who, perhaps, from that moment think of it no more, and imagine that they have completed every thing that is expected from them, or that the Institution can possibly require.

I should be sorry, however, to be understood, as if I meant to discard all ideas of danger from the celebration of this Rite, to annihilate the perilous consequences of abusing it, and thus open a door to the free, unrestrained, incautious, and irreverent Participation of it. Far otherwise: I would destroy all unnatural terrors which the extravagancies of men have annexed to this duty, and which serve only to counteract its natural tendency; but I would preserve all proper reverence for it as a duty of the most solemn nature to Christians, not to be engaged in with levity, and an inconsiderate, fearless, unawed presumption. I would support those just apprehensions of danger, which may secure it from profanation, and which may reasonably be presumed to attend the abuse of it; in common with that of other religious and spiritual exercises; at the same time I would rescue mankind from those exaggerated notions of impending destruction which seem disproportioned to particular abuses, and rather with too much boldness to be impressed upon the irregular exercise of any ONE individual duty.

As Utility is the only object in the following Work, I have not scrupled to borrow from other Authors whatever was adapted to my purpose. It can, therefore, lay claim to little more than that of a Compilation. To enumerate particularly all the authorities that have contributed to adorn its pages would

extend the Preface to too great a length. It will be sufficient to remark, that I have availed myself of the Writings of THLOTHOM, FLEETWOOD, LAKE, WILSON PORTEUS, HORSLEY, WATSON, and TOMLINE, Prelates of distinguished eminence; and of those of WOMAN, ADAMS, MERRICK, DR. JOHNSON, WARNER, and ARCHDEACON POTTS, &c. &c. On the whole, no pains have been spared in the accomplishment of the undertaking, and every endeavor has been used to produce such an USEFUL and RATIONAL COMPANION at the Lord's Table, as may contribute to the real improvement and pleasure of the DEVOUT COMMUNICANT; and at the same time, I sincerely trust, may tend in some degree to promote the glory and honor of the divine Founder of the Institution.

troubled spirits, and fresh life and vigor to our decaying virtue; to scale the heights of piety in an holy communion with him; and to feel within our breasts that spirituality of sentiment, and that refined purity, which is the emblem and foretaste of celestial happiness! Is not this a blessing then; and are not these attainments worthy of our best desires? Shall we not *frequently* pursue what thus improves, and makes us more than men; what moralises, spiritualizes our nature, and advances our souls to such degrees of perfection? Surely, we must be blind to our best interests, as well as insensible to our truest enjoyments, not to lay hold, *as often as we can*, on such an excellent mean of religious improvement.

The arguments then that have been here advanced will, I trust, effectuate the removal of every scruple, and place this Institution in a light, which will encourage every one to come to it; and whilst it preserves the honor and reverence, which are most justly due to it, will operate with as much success upon the morals, as the most severe injunctions of Preparation. And let us rest assured, that when we approach the Table with sincere hearts and fervent minds, we bring with us all that a merciful God can expect from fallible creatures, and therefore all that our benign Redeemer can require. Let

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us fear to come before Him with hypocrisy and falsehood; and let this be our only fear. And if the joys of heaven be in our thoughts, let us be careful to seek them in the consistent practice of every virtue; and at the same time that we obey our Savior in the exercise of this ritual ordinance, let us obey him in His GOSPEL, by "*walking in all the commandments of the Lord blameless*;" for it is GENERAL OBEDIENCE alone that will entitle us to the appellation and reward of faithful servants, and enable us to go on to the end of life, "*perfecting holiness in the fear of God*;" and above all, let us remember, amidst all our other Observances, that it is only when we are "*stedfast, immovable, and always abounding in the work of the Lord, that our labor will not be in vain*."

Let us then beseech God to increase the influence of his Holy Spirit within us, that our faith may be of that kind, which worketh by love; that all our affections, and from them all our actions, may flow in a steady course of obedience; that each day may correct the last, by a sincere repentance of our errors in life; and that we may continue gradually to approach nearer the idea of christian perfection, until we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, and unto the measure of the stature of the fulness of Christ.

AN ACCOUNT
OF
THE INSTITUTION
OF THE
Lord's Supper.

The Nature and Design of the Sacrament of the Lord's Supper misunderstood by many—Too severe a Preparation for the Performance of this Duty censured—Discouragements removed—Objections from Timidity and Misapprehension silenced—Proposed method of treating the Subject—Account of the Institution—Meaning of the word Sacrament—Its several Names and Titles explained—Application of Mind with which it is directed to be performed—Its ends and Purposes—Benefits resulting from it—Duty and Obligation to receive it—Objections founded on some Expressions in the Communion Service considered—Preparation and Qualifications necessary—Frequency of Receiving—Concluding Exhortation to Obedience.

IT must occasion a melancholy reflection in the mind of every devout christian, to behold this Sacred Ordinance, the SACRAMENT OF THE LORD'S SUPPER, so often neglected by those, who profess a sincere belief in the religion of Christ ; to see the *Dying Command* of our great and benevolent Master so frequently disobeyed ; and to perceive the principal and most solemn Institution of his religion, and the seal of the covenant of grace in the blood of a Redeemer, so little regarded. By many, most assuredly, its *true Nature and Design* is not thoroughly known, or the *Preparations* necessary for *Receiving it Worthily*, sufficiently understood : and whilst some regard it as no essential part of a christian's duty, but a mere *indifferent* branch of it, which may be either observed or neglected as inclination prompts or convenience allows ; others, by far the greater number I fear, deem it such an *awful mystery*, and such a *solemn act* of spiritual worship, as absurdly to suppose, that they are *not good enough* to participate in a Rite, which is expressly declared to be their *bounden Duty and Service*.

Thus the SACRAMENT OF THE LORD'S SUPPER, though extremely plain and intelligible in its primary Institution, has been as much misunderstood,

as the most intricate point of speculative faith ; though simple and easy in its nature and design, it has been swelled into the most tedious and burthensome system ; though conducive, in its first establishment, to the good of man, it has been made the subject of the most heavy misgivings and perplexities ; though an act delightful in itself, and so naturally inviting, that it seemed to be the darling object of the first christians, and the business which they appeared most anxious to meet upon (for they never failed in their assemblies to repeat it every day,) it has yet been made, in these latter times, a matter of the greatest terror to the christian world.

The endeavors of well-disposed christians, as well as the extreme piety of good men, to give this Institution of our Lord all possible reverence and solemnity, have principally contributed to establish these rigorous ideas, and the necessity of that severe preparation, which has been so long and so strenuously insisted on : and, whenever this warmth and fervency do not exceed the obligations of duty, and overact their part, they must certainly be approved and applauded. “ *It is good to be zealously affected always in a good thing.*” But it cannot be disputed, that this extreme of piety, however honorable in its intention, and however intitled to the mildest treatment from all, on account of the principle from

which it springs, has been the occasion of many extravagant errors. Indeed, the cumbrous load of duties, which has been heaped upon this single rite, the wonderful virtues and properties which have been ascribed to it, and the unnecessary scruples which are entertained concerning it, have inevitably and unfortunately betrayed the world into the most erroneous notions both of its use and of its design.

When we consider the nature and intent of this Holy Communion, as instituted by our Lord himself and as it is delivered down to us in the writings of his Apostles, and then peruse the instructions which are generally given for its due observance, and the extremely rigorous terms that are imposed upon all, who intend to partake of it, we are struck with surprise, that an Institution, which was certainly intended by Him who ordained it, as a most welcome, easy, and inviting act of duty, and for the express purpose of bringing all to a ready and frequent compliance with it, should be held out to christians in an aspect so unfavorable, so forbidding, and therefore so contrary to its original design ; we are affected with concern at the difficulties, which are thrown in the way of those, who would otherwise wish to embrace many opportunities of paying their acknowledgements to, and of testifying their Remembrance of, their Lord and Master, in this his Insti-

tution. We behold every day the evil consequences, which these difficulties occasion in deterring the far greater part of the christian world from *ever* approaching that Table, and in filling the remainder with the fears and apprehensions of having come to it *unworthily*, and thereby rendered themselves obnoxious to the Divine displeasure. We must surely feel for our fellow-christians under either of these circumstances ; on the one hand, we tremble for the fate of those, who have totally neglected this necessary, this indispensable duty, and have proceeded through life, without having once paid Him this small, but important tribute of acknowledgement and praise ; the only sensible expression of, a thankful heart. On the other hand, we lament and commiserate the unhappiness of that bosom, which, when it has, in obedience to the express command of its Lord and Master, opened itself before Him, acknowledged its innumerable obligations to, and its dependance upon Him, and in a word, professed its sincere Remembrance of Him, as its Savior and its Judge, is, after this, tortured and oppressed with the apprehension of having rashly and unworthily approached his Table, because it did not appear a perfect *Magdalen* before Him, or bring a heart as clear from sin, as penitence could make it. We must surely doubt, we must surely discredit any

declaration, which would authenticate such gloomy apprehensions, and intimidate the soul, which comes with an humble and true sense of the *Purposes* of this *Duty*, from paying this act of homage and obedience to its Supreme Lord, who has *indispensably* enjoined its performance upon all his followers.

It shall be mine endeavor then, in the following pages, to remove that cloud, which has too long hung over this Institution, and which has hitherto, in a great degree, counteracted its salutary and beneficial purposes; and having done this, I trust that all those unreasonable scruples will be dispelled, which have so long withheld the majority of christians from the performance of a duty, which they can in nowise neglect, without singular dishonor to Christ, and danger to themselves; and consequently, by thus inducing them to a more frequent attendance at the Table of their Lord, to bring them to the most effectual means of Grace and Virtue, and dispose them to the most proper preparation for eternity.

I purpose, therefore, to give a plain and succinct ACCOUNT of the INSTITUTION itself; to describe the NATURE of a SACRAMENT; to explain the APPLICATION of MIND with which this Ordinance is directed to be performed; the ENDS and PURPOSES for which

it was instituted; the BENEFITS resulting from its performance; the DUTY and general OBLIGATION to receive it; to consider those OBJECTIONS, which are founded on some EXPRESSIONS in the Communion Service; and lastly, to shew what are the PREPARATION, and QUALIFICATIONS necessary for a WORTHY PARTICIPATION.

The INSTITUTION of the Sacrament of the Lord's Supper is recorded, in four different parts of the New Testament, by the first three Evangelists, and by the Apostle St. Paul, whose words differ very little from those of his companion, St. Luke; and the only variation between St. Matthew and St. Mark is, that the latter omits the words, "*for the remission of sins.*" As there is so general an agreement amongst them all, it will only be necessary to recite the words of one of them, I shall select therefore those of St. Matthew.

*" Now, when the even was come, Jesus sat down
" with the twelve.*

*" And as they were eating, He took bread, and
" blessed it, and brake it, and gave it to the disciples,
" and said, take, eat; this is my body.*

*" And He took the cup, and gave thanks, and gave
" it to them, saying, drink ye all of it:*

*“ For this is my blood of the new testament, which
“ is shed for many for the remission of sins.*

The Sacrament of the Lord's Supper, being thus instituted, was adopted by all the early christians, with very few exceptions ; and no modern sect rejects it, except the Quakers, and some Mystics who make the whole of religion to consist of contemplative love.

It appears then from the several accounts that have been handed down to us, that the design of this Institution was, “ for the continual remembrance
“ of the death of Christ, and of the benefits which
“ we receive thereby ;” to be retained in all succeeding ages of the world by his disciples and followers, that is by those, who embrace his religion, and seek for eternal happiness on the terms which He has proposed. At the time when our Lord instituted this rite, he was celebrating a religious festival of the Jews ; he was eating the Passover, which was appointed by God, to be observed yearly, in commemoration of the deliverance of the Israelites out of Egypt ; and we are informed by the Jewish writers, that it was a custom, universally practised at the Paschal Feast, for the Master of the house to take bread, and bless it, and breaking to distribute it to the rest ; and in like manner to bless the wine

and to distribute the cup of blessing, as it was thus called, to those that sat with him. There could not then be a more suitable opportunity for establishing an ordinance, which was to commemorate the infinitely more important deliverance of all mankind from the bondage of sin. The former deliverance was typical of the latter ; and instead of the Jewish Passover, which was now to be abrogated, they were to commemorate "*Christ, their passover, who was sacrificed for them ;*" the bread broken, was to represent his body offered upon the cross, and the wine poured out was to represent his blood, which was shed for the salvation of men. The nourishment, which these elements afford to our bodies, is figurative of the salutary effects, which the thing signified has upon our souls. And as the celebration of the Passover was not only a constant memorial of the deliverance of the Israelites out of the land of Egypt, but also a symbolical action, by which they claimed a title to the blessing of the Old Covenant, so the celebration of the Lord's Supper is not only a constant memorial of the death of Christ, but also a pledge or earnest to the communicant of the benefits promised by the New Covenant. As the Passover likewise was instituted the night before the actual deliverance of the children of Israel, so the Lord's Supper was instituted the night before

the redemption of man was accomplished, by the crucifixion of the blessed Jesus ; who suffered in the very *same* month, the very *same* day of the month, and the very *same* hour of the day, on which the Paschal Lamb was first ordained to be sacrificed.

We see then that our Savior adopted this religious rite of the Jews into his new religion, transferring only the use of the elements (which he retained) from their primary intention, and applying them to a far nobler purpose, as perpetual emblems of his body and blood, which were to be given and shed for the remission of sins, and of which they were the most proper and significant representations.

Here then we perceive no arduous task enjoined, which requires exalted flights of piety to attain ; here is no real presence of that immaculate Being, which bids us be clean and spotless, or e'er we come within the rays of his celestial glory ; here is nothing that calls upon us to come more perfect to the performance of *this*, than to the performance of any *other* religious duty : we are commanded only, in an humble and submissive sense of our infinite obligations to Him, and with thoughts detached from all other pursuits, and fixed down to this very act, in which we are engaged to eat bread and drink wine, in remembrance that his body was broken, and his

blood shed for our sakes, in order to purchase for us blessings the most inestimable.

Having thus treated of the primary Institution of the Lord's Supper, let us consider the true MEANING of the word SACRAMENT.

There is no word, either in the Old or the New Testament, which corresponds to the term *Sacrament*. It is a Latin word ; and originally implied the oath, which soldiers took to their leader. That the sense of the primitive church, with regard to the *Sacrament*, was conformable to this, we learn from the account which was written by Pliny to the Emperor Trajan, of the manner of the christian worship, wherein he says, " That having sung an hymn to Christ, they bound themselves by a *Sacrament*, or oath, not to commit evil of any kind." And, agreeably to this meaning, it was applied by the early writers of the Western church to any ceremony of our holy religion, especially if it were figurative or mystical. But a more confined signification of this word by degrees prevailed, and in that stricter sense it has been always used by divines. To prevent, however, any misapprehension or doubt upon the subject, the Twenty-fifth Article of our church supplies us with a definition or description of what we are to understand by a Sacrament. " Sacraments, ordained by Christ, be not only

“ badges or tokens of christian men’s profession, but
“ rather they be certain sure witnesses and effectual
“ signs of grace, and God’s good-will towards us;
“ by the which he doth work invisibly in us, and
“ doth not only quicken, but also strengthen and
“ confirm our faith in him.” In the language of
our excellent Catechism, it is declared to be “ an
“ outward, visible sign of an inward, spiritual grace
“ given unto us, ordained by Christ himself, as a
“ means whereby we receive the same, and a pledge
“ to assure us thereof.” As the *Sacrament of Baptism*
is the prescribed mode of regeneration or initiation
into the privileges of the christian Covenant,
so is the *Sacrament of the Lord’s Supper* the instituted
mode of renovation, sanctification, and gradual
perfection of the christian life, in the opinion of the
primitive Fathers and also of our church; which,
in her Catechism, states the benefits resulting from
a worthy participation to be “ the strengthening
“ and refreshing of our souls by the Body and Blood
“ of Christ, as our bodies are by the Bread and
“ Wine.”

Let us now turn our attention to the several
NAMES, or TITLES which have been affixed to it;
since they will lead us to a distinct knowledge of
its NATURE and its PROPERTIES.

It is called the **LORD'S SUPPER**, a name most agreeable to the simplicity of the Institution, from the time in which it was originally ordained; being first celebrated in the evening, when Christ and his Apostles were assembled to keep the Paschal Feast. But there being nothing in the words of our Lord, or in the nature of the thing itself, with regard to Christians, which makes this rite less proper at any one time of the day than another, nothing can be inferred either from the design of the Institution, or from the time of it, to confine its celebration to the evening. Accordingly we find, that the first christians chose an early hour of the morning to meet and partake of it.

Under the title of the **EUCCHARIST**, this sacred Institution becomes a solemn sacrifice of praise and thanksgiving. The word Eucharist implies those actions, which rank among the chief ends of assembly in the church of Christ. Nor can these acts of worship be celebrated with more fitness and propriety or be animated by more prevailing motives, than when the great source of all our hope, the body and blood of Christ which he assumed, and in which he wrought our deliverance, are set before us so significantly, and communicated so effectually. As the Eucharist takes place of the sacrifice of the temple, it is, therefore, not improperly called *Christian Sacrifice*. It exhibits the blood, upon which the

New Covenant was founded, and is a representation of the great sacrifice and oblation of Christ, once offered, which, as it is at all times the sole ground of our hopes and petitions, so may it then be pleaded with the Father. But although there neither is, nor can be, any sacrifice proper for the purpose of satisfying divine justice, and expiating sin, but that of Christ upon the cross, once offered, and for ever to be commemorated, yet the sacrifice of ourselves—our souls and bodies, by dedication to God ; the solemn and religious tender of our alms, prayers, praises, and thanksgivings, are notwithstanding demanded of us “ *as our reasonable service,*” and are eminently proper, when we are assembled to commemorate the death, and celebrate the love of Him, who gave himself for us.

The duty of assembling ourselves together leads us further to consider the celebration of this ordinance under its great and characteristic name of the HOLY COMMUNION ; in which sense it implies the Communion of Christ's members with their Head, and with each other : and in which action we communicate and bear a part with all other christians of every place and every denomination, professing ourselves *one Body*, though many in number. There is also in this Institution the representation of Christ's own offering or sacrifice, from whence the

Altar of his church has its name ; as well as the participation of the benefits of that sacrifice once offered, and the Communion with him and with each other, from whence the *Lord's Table* is denominated

Th next title which occurs, is that of the HOLY SACRAMENT ; agreeable to which, the partaking of it is called *Receiving the Sacrament*. In its proper meaning and acceptation, the word Sacrament imports an oath, such as soldiers were accustomed to take to their commanders, or subjects to their princes. In this sense, Receiving the Sacrament is the performance of a religious ceremony, peculiar to the christian religion, and a virtual confession, that we consider ourselves, by this action, as under all the obligations belonging to that religion. In partaking, therefore, of the Lord's Supper, we may be said to receive a Sacrament in the present sense of that word ; because we receive bread and wine, which are *outward* and *visible signs* or *memorials* of those *inward* and *spiritual* mercies, which are given to us by our Lord, upon the terms of his religion ; and are consequently to be considered as *means*, tending to that christian behavior, which will at last entitle us to the possession of those mercies ; and as *pledges* to assure us, that God will be ready to bestow upon us hereafter all those benefits which are promised.

upon our constant perseverance in all virtue and holiness.

The next enquiry is the APPLICATION OF MIND, with which this action is directed to be performed.

By remembering Him in this public and solemn manner, is certainly meant more than a transient or general recollection of Him. It must be such a remembrance, as answers some ends of piety or religion, by promoting his honor whom we commemorate ; or by conducing to some religious or moral improvement in ourselves. To remember him doubtless implies a distinct attention to the several characters and relations, which he bears to us ; a present sense of the honor and reverence which are due to him under these characters ; and of the obligations, which are brought upon us, by the relations which we mutually bear to him.

Let us then consider what the principal of these characters are.

The great end, for which our Lord came into the world, was to redeem mankind, to deliver them from that state of sin and ignorance into which they were almost universally sunk, and to reconcile them to God. In order to effect this, the first office which he assumed was that of a Teacher or Lawgiver. He taught men by his precepts and example a perfect rule of duty, how to serve God in an acceptable manner, upon what terms they would be accepted of him, and how to recover his divine favor, when forfeited

by disobedience. This was the great business of our Savior's life. But another important part which he bore in our redemption was by his death. In consequence of which, as a voluntary sacrifice offered by himself, he is represented as the Mediator between God and man ; as the one mediator, by whom God chose to reconcile the world unto himself, and for his sake to grant pardon and peace, and the promise of eternal life, to all that repent and forsake their sins. Under these characters then, we are more particularly concerned to represent him to ourselves, when we thus commemorate him ; and with such sentiments, as a religious attention to them will naturally inspire.

To commemorate him as a Teacher sent from God, implies that homage of the mind, which the dignity of his person, and the divine power and authority with which he was invested, naturally require from us. It implies a conviction of the equity, wisdom, and goodness of all his laws, and consequently an entire acquiescence in their authority, a sense of our obligations to obey them, and a grateful acknowledgement of our happiness in being governed by them. In this view, our commemoration of Christ is a public declaration to what master, and to what religion we belong ; it is, in effect, a renewal or confirmation of our baptismal vow ; a solemn recollection, and an open profession to all, that we are the disciples of Christ, his subjects and his servants, and

sworn votaries to that religion, which he has taught us in his gospel.

The commemoration of Christ under the character of a mediator, (which seems indeed to be the thing primarily intended, since the symbols themselves, the bread and wine, immediately present the memory of his sufferings to the mind,) implies a devout thankfulness to God for his wonderful mercy, in having thus reconciled the world unto himself, through the mediation of his Son ; and we can never more properly offer up our praises for those means of grace, and that hope of glory, which are set before us, than when we commemorate those sufferings of our Lord, by which they were purchased and secured to us.

It implies likewise a lively sense of the evil and demerit of sin ; the remission of which and the consequent tender of life and immortality, was granted to, and merited only by the death of Christ, and by his obedience, which was "*made perfect through sufferings.*" And when the use of sacrifices was superseded by the one oblation of himself once offered, in our stead, a perpetual memorial of this great sacrifice seems to have been appointed, that men might be continually reminded of the great price which was paid for their redemption ; and that, reflecting on the supreme dignity of the sufferer, they might be warned of the heinous nature, and of God's invincible hatred of sin ; that they might be humbled under a deep sense of their own guilt, and of the punishment

which they justly deserved for their offences; and at the same time, be confirmed in their resolutions of forsaking them, and of gaining an interest in the promises of God, and in the mediation of Christ, by a more faithful and sincere obedience.

This commemoration of Christ too is a proper expression of our pious hope and confidence in the goodness of God, through the mediation of his Son. The blood of Christ was the seal of the new covenant, by which all the promises of God are secured to us, upon the condition of our obedience to his gospel. "*This cup,*" says our Lord, "*is the new covenant in my blood.*" Whenever, therefore, this cup is offered to us, in representation of our Savior's blood that was shed for the remission of sins, it is a token and assurance given us on the part of God, that he will graciously fulfil his promises, if we perform the conditions required of us; and our reception of it, as such, is an actual profession of our belief in his truth, and our faith in his promises.

But there is yet another view, under which the Apostle has represented this Sacrament, which is that of a common bond of union among christians, a token and declaration of their mutual agreement with, and of their love and charity to, each other. "*The cup of blessing,*" says he, "*which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are all one bread,*

“and one body.” By this communion, or common participation of the same bread and wine, the Apostle reminds us of our being united in one body under Christ, our common head ; that as fellow-members, we might have the same care one for another, and entertain that mutual concern, that harmony of mind and sentiment, which ought to shine conspicuously in the members of the same religious society ; and which is, indeed, the best proof of our being really christians, thoroughly incorporated into the body, and animated with the spirit of Christ.

Let us next enquire into the **ENDS** and **PURPOSES** for which this Sacrament was ordained ; and the **BENEFITS** which result from its performance.

In what manner this religious Institution is particularly calculated to answer these *ends*, and how we are so to apply it, as to obtain these *benefits*, will easily appear from the view which we have already taken. The commemoration of our Lord, under whatever character or relation we represent him to ourselves, carries with it some affecting motive to a holy and religious life.

If we consider him as a Prophet, sent from God to teach mankind their duty, this will necessarily fill us with the highest reverence and attention to all his laws ; will effectually strengthen and confirm our resolutions of obedience, by convincing us both of its

reasonableness and necessity; will give us the highest idea of the dignity and importance of virtue, by reflecting that it was the work of the Son of God himself to establish it in the world, and that he condescended not only to teach it by his precepts, but also to enforce it by his example.

When we commemorate him in his other great character of a Mediator; if we consider the gracious method, by which God has effected our redemption by sending his son into the world, this will naturally excite our gratitude, and engage the more generous affections of the heart in his service; the love of God which is the great principle of obedience, will take deep root in our breast, in proportion as we contemplate this stupendous act of mercy; and the love of Christ will constrain us, when we reflect on the labors and sufferings which he underwent for our sakes.

If we consider the sacrifice of Christ, which we here commemorate, in another view, as a monument of God's hatred to sin; what can strike us with a stronger conviction of its danger, or more effectually deter us from its commission, than the reflection, that the blood of Christ was, in the wisdom of God's government, thought necessary for its expiation?

When we consider likewise this Sacrament as a profession of our common christianity, as a declaration of our Union in one common religion, under Christ our head; what can more powerfully engage us to mutual love and charity, than this spiritual

communion with, this sacred relation to each other? The pardoning grace of God, which is here represented to us, must excite us to forgive every one his brother his trespasses; His universal love for mankind, shewn in our redemption, must root out every degree of contempt and malice towards those for whom Christ died; and we cannot duly reflect on any part of his dispensation, without feeling more sensibly the force of that exhortation of the Apostle; *"beloved, if God so loved us, we ought also to love one another."*

Thus then is this Institution (which is, indeed, the great token and badge of our christian profession, and the standing memorial of the death of our Lord, unto the end of the world) every way calculated to, remind us of the all-sufficient sacrifice of Christ, the foundation of all our hopes of pardon and forgiveness; to signify to us the efficacy and necessity of the Holy Spirit of God to assist us in our duty, and enable us to work out our salvation; to promote the great interest of religion, and the practice of every virtue; to animate our faith and hope, and to strengthen every good resolution, and confirm every principle of obedience. It was ordained, as we are taught in our Catechism, *"for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby:"* to be a perpetual sign of the covenant, which God, through

the merits and sufferings of his Son, made with mankind ; a solemn memorial of our blessed Savior's death and passion ; and a token of the communion of christians with their great Lord and Master, and of their union one with another. Hence it plainly appears, that the Sacrament of the Lord's Supper was instituted to be a perpetual token of the new covenant, which God made with us in the blood of Christ our Mediator ; whereby he has engaged for his Son's sake, provided we perform the conditions necessary on our part, to be merciful to our sins ; to receive us into this favor ; to give us the assistance of his Holy Spirit to direct our conduct, and to enable us to proceed in our christian course ; and finally, to confer on us the happiness of eternal life in another, and a better world, even in the mansions of the heavenly Canaan.

But in what particular manner the assistance of the Holy Spirit is conveyed to us, the scriptures have no where explained to our curiosity. Men have sometimes, from a mistaken zeal for the honor of this Institution, thought that they could never say too much of it, and have consequently ascribed to it a power and efficacy, which seem quite foreign to its nature, and of which the scriptures have not made the least mention. They have even supposed a plenary absolution and pardon for all our sins to be actually conveyed by it ; and this opinion has by degrees crept into many of our TREATISES upon this

subject; an opinion, than which, none can be more dangerous to christians, because there is none which is more erroneous.

The Institution of the Lord's Supper is a *positive* institution, deriving no force or obligation from its own intrinsic nature, but merely from the will and authority of Him who appointed it. And however pleasing and acceptable to its divine Author the faithful and due observance of it may be, yet it never was, and in the nature of things, never could be made, the absolute condition of divine acceptance, or the meritorious cause of obtaining a remission of sins.

However important and obligatory, it is but *one* instance of obedience among many others, which form the whole compass of our duty; it is but *one* branch of religious service, reasonably binding itself upon us as the disciples of a divine and heavenly teacher, but not *more* binding than that, which arises from our original condition, as the creatures of an Almighty Father, and the worshippers of an Almighty God. The system of gospel duty is a system of collective, universal, virtue and good works; and the terms of acceptance therein proposed are no less than a sincere and actual proficiency in the whole scheme of evangelical righteousness. No *one* virtue can there give a man a title to the rewards of that covenant, or confer a security of the divine favor; no punctuality in the discharge of any *one* duty can compensate for a deficiency or neglect of others.

Our character and title, as good christians, to the felicities of heaven depend, therefore, on the *whole* of our behavior, taken in one general and comprehensive view.

To magnify then any *one* duty beyond its proper measure ; to give it an efficacy and operation, which can belong only to a regular system of good practice, is evidently to contradict the gospel ; to set up terms of acceptance which it knows nothing of ; and, under the color of reverence for this particular Institution, to subvert the whole charter of salvation, which is offered only upon the actual amendment of our lives, and the sincere performance of *all* the commands of Christ.

The real Benefits, which result from a worthy reception of this ordinance, are “ the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine ;” that is, as our bodies receive strength and refreshment, in a natural way, by bread and wine, so will our faith, in a spiritual way, by a devout commemoration of the passion of Christ. By gratefully remembering what he suffered for us, we shall be excited to a greater abhorrence of sin, which was the cause of his sufferings. Every time we partake of this Sacrament, we take a fresh oath, as it were, to our leader ; and, like faithful soldiers, should be animated anew, by his example, to persevere in that spiritual conflict, in which, under him, we are engaged.

In short, the partaking of this holy Sacrament strengthens our souls, by giving us a fresh confirmation of God's mercy towards us through the Sacrifice of Jesus Christ; and thereby fortifies and corroborates us, more and more, both in the discharge of our duty, and in the resistance of all those temptations which are most likely to seduce us from it. It gives life and spirit to all our religious endeavors by imprinting a sense of piety and virtue deeply on the mind, and awakening our attention to all the duties of religion; by strengthening our faith and animating our hopes in the promises of God; by enlarging our charity to our brethren; by procuring for us the blessings and assistance of God's grace to enable us to lead a holy life; and by confirming our hope, that we shall hereafter inherit a blessed and everlasting life.

I shall now proceed to shew the OBLIGATION and DUTY we are under to perform it

Our Lord undoubtedly intended it as a rite of public and perpetual use in his church, to be observed by all christian believers; so that it is no longer a matter of pious choice and discretion, but of absolute and strict necessity. The words of the Institution, recorded in the first three Evangelists, amount to a clear and plain precept; and they were so interpreted by the first followers of our Lord. We find in

the Acts of the Apostles that they, with the other disciples, constantly observed this duty, and made it a part of their worship in all their religious assemblies; which is expressed "*by breaking of bread;*" they are said "*to continue daily in the Temple,*" and "*to break bread from house to house,*" that is, in their religious meetings; "*on the first day of the week,*" the disciples are said to be assembled together to break bread; and again, they "*continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayer.*" St. Paul informs us that it was made a part of his extraordinary commission to teach and explain it. "*I received,*" says he, "*of the Lord that which I also delivered unto you; that the Lord Jesus, in the same night in which he was betrayed, took bread, and blessed, and brake it.*" And after repeating the whole form of the Institution, he adds, "*as often as ye eat this bread, and drink this cup, ye do shew the Lord's death*" till his second coming to judge the world. Which plainly implies, that it is a duty not of temporary obligation, but universally obligatory on all christians, and to continue in force until the end of the world. This duty then appears in scripture with all the marks of importance that can recommend it to our regard, not only from its natural solemnity and sacredness, but chiefly from the repeated authority of Christ, and the extraordinary care with which it is inculcated by his Apostles.

But if the express command of our Lord can receive any additional weight from outward circumstances, it may be deserving of attention, that the observance of this rite was his last injunction, his dying request. It was instituted the very same night in which he was betrayed, when he was about to die for our sins, and to give the highest proof, that could be given, of his love to mankind: we must be lost, therefore, to all the feelings of humanity, of friendship, and of affection, if we do not deem them sacred and inviolable; and we must be destitute of every principle of faith, of holiness, and of love for our heavenly Master, if we do not obey them with reverence, humility and gladness.

Another consideration which may serve to strengthen our obligations to this duty is, the agreeable nature and character of it; as it is not only an instance of our obedience to Christ, but also peculiarly addressed to his honor, and appointed by himself as the way, in which he will accept our acknowledgements of that duty and gratitude which we owe him. It is an expression of that reverence and regard which we ought ever to retain for his memory; and our neglect of it must be attended with the reproach of the deepest ingratitude and the greatest disobedience. It cannot, therefore, but be a pleasing and delightful exercise to every sincere christian, who is duly sensible of the great things which our Savior has done and suffered for us: it is the best means of

our growing in grace, and in all the habits of virtue, of fixing the motives of religion deeply on our minds, and deriving the blessing of God upon all our endeavors.

Upon the whole then, this duty comes recommended to us by every motive that can engage our obedience; it has the highest sanction that authority can give it, and is enforced on us by the ties both of gratitude and of duty. It is not only easy in practice, but agreeable also, and in the highest degree beneficial: it is the best means of strengthening and improving our piety and virtue, and, consequently, of promoting our spiritual, which is our highest and only true interest.

Let us now consider those OBJECTIONS, which are founded on some EXPRESSIONS in the Communion Service.

The Prayers, in which these expressions occur, are, it should be recollected, the productions of *fallible* men; and consequently, like all other human productions, liable to imperfection. Still, however, the *mere words* in which the administration of the Lord's Supper is directed to be performed, ought never to induce us to disparage the Institution itself, or to neglect the dying injunction of our blessed Savior. These seemingly objectionable passages are, indeed, the expressions of Scripture itself, and

occur in the 11th chapter of St. Paul's first epistle to the Corinthians ; but then unfortunately they are here used without that explanation, which is absolutely necessary to prevent them from being misunderstood ; and which, it is to be feared, have deterred many persons from participating in the Lord's Supper. We are told that " as the benefit is great, " if with a true penitent heart and lively faith, we " receive that holy Sacrament, so is the danger " great, if we receive the same *unworthily* ; for then " we are guilty of the body and blood of Christ ; " we eat and drink our own DAMNATION not con- " sidering the Lord's body." That the compilers of our Liturgy did not intend to apply the word *damnation*, any more than St. Paul did the word *Κεῖμα*, to *eternal punishment*, is evident from what follows ; " we kindle God's wrath against us, we " provoke him to plague us with divers diseases, " and sundry kinds of death." Now it is material to observe that the word *damnation*, at the time when the Bible was translated, meant no more than *condemnation*—any sentence of punishment whatever, without a particular reference to the eternal torments to which the impenitently wicked will be consigned at the last day : and though this word frequently occurs in the New Testament, yet, in no one instance, does it exclusively signify the sentence of everlasting punishment.

The particular occasion of St. Paul's using the

denunciation was this: the Corinthians, a people infamous, even to a proverb, for almost every vice that degrades human nature, had been guilty of great and gross abuses in their celebration of the Lord's Supper. They united it to a common meal, or entertainment, in which they both ate and drank to excess; and consequently rendered themselves unfit to partake afterwards of the Lord's Supper in a *worthy* manner. The main design of the Apostle, therefore, was first to shew them the proper manner of performing this duty of their religion, for which they professedly assembled; and then to persuade them rather to leave off entirely these feasts at their assemblies, and to eat and drink for the common purposes of life at *their own houses*; than to practice such an indecent and inexcusable behavior at a time and in places appropriated for the sole purposes of their holy religion. Had it not been then for this abuse of the Lord's Supper, and the great and criminal indecencies which were committed by these Corinthians at *the very time* of its celebration, we should have never heard of the crime and danger of *eating and drinking unworthily*. And although we do read of it in St. Paul's epistle, yet we must clearly perceive, that it relates SOLELY and ENTIRELY to these persons, who grossly abused this sacred Rite, and who *discerned* not (or made any *distinction between*, as the word signifies) the bread and wine ordained for the remembrance of our Lord's body and blood, from bread and wine taken at a common meal.

Our Savior himself has never said one word about this *unworthiness* ; nor have any other of the Apostles so much as mentioned it in any part of their writings ; not even St. Paul himself in any part but this. And here, where it *is* mentioned, we find that it relates entirely to misbehavior *at the very time* of receiving the Lord's Supper, and *at the very table* of our Lord, and not to the previous character or general conduct, even of the Corinthians. If, therefore, when we come to the celebration of this Rite, we come with a serious and religious disposition of mind, sincerely resolved to partake of this Supper, agreeably to the ends of its appointment, we cannot be included under the Apostle's censure, nor can his awful denunciation be in *the least degree* applicable to us.

After this explanation of the seemingly objectionable expression incorporated into the Communion Service from St. Paul's Epistle to the Corinthians, which relates entirely to *their* particular abuse of the Institution, and which, if it meant *everlasting perdition* (which it does not mean) cannot apply to us, I trust that all those unnecessary fears and unfounded scruples, which are so common respecting an *unworthy participation* of the Sacrament, and which, I am afraid, have deterred too many from appearing at the table of their Lord, will be quieted, and no

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longer prevent any christian from its reception, as often as opportunities occur.

I proceed now, in the last place, to enquire what QUALIFICATIONS ARE NECESSARY for a worthy participation of this Communion.

It is not mine intention in any thing that I may here advance to condemn those instructions, which are generally laid down as a Preparation for the Lord's Supper, however strict and rigorous, otherwise than as they claim an *obligation* upon us to observe them, and *authoritatively forbid* us to approach that Supper, without having gone through the course of Self-Examination which *they* prescribe. Every man is the best judge of his own manner of life, and of the state of his own soul, and must know how far he has occasion to comply with such instructions; should he, therefore, deem it necessary to make a stricter scrutiny into himself at that particular time, there surely can be no reason, why he should not do so. The great point which I wish to obviate, is the *necessity* of a severe Preparation, which, I am afraid, is a cause that deters many persons from ever partaking of this ordinance. It is one thing to say *it is useful*, and another to say *it is absolutely necessary*, and without it *come not to the Holy Table*. I will

admit it to be useful to those, who think it useful to themselves ; but not so *absolutely necessary*, that it would be right in any one to omit this Commemoration of his Savior entirely, rather than come to it under the neglect of such a Preparation.

At the Institution of this Rite, our Savior expressly declared, with the same breath with which he enjoined it, that it was intended for a Remembrance of Himself. And in this explanation he gives no sort of color for its being considered as an extraordinary and laborious exercise of piety ; nor does he even so much as insinuate the *necessity* of a strict and rigorous Preparation. Our Savior's silence, therefore, as to any Preparation for this Rite to those before whom he instituted it, as well as his not giving the least intimation that any such was necessary either for them, or for others in future times, is a presumptive argument, that we are not to expect to meet with any such injunctions in the writings of his Apostles. St. Paul, indeed, has told us in his Epistle to the Corinthians, "*to examine*" ourselves, and cautioned us against receiving it "*unworthily.*" But it is evident that the occasion, which gave rise to this exhortation, was a particular abuse of the Lord's Supper, to which the christian converts at Corinth were much addicted ; and consisted, as I have before observed, in their taking it

as a common meal, and even getting intoxicated at it with the same freedom, as at an ordinary supper. As he confines himself entirely to these indecencies, the precepts which he enjoins, upon this occasion, can only be applicable to the regulation of our behavior at the very time of our participation. His whole design was to remove from the Lord's Table every disposition and deportment that was unsuitable to the nature and purposes of the Institution ; and by teaching them what that nature and those purposes were, to bring them to the observance of it in a proper and becoming manner, and preserve them from "*eating and drinking damnation to themselves, by not discerning the Lord's Body.*" But it may be said, is this all the Preparation which is required, that we take care not to be guilty of any *irreverence* at its celebration ? I answer, that this was the unworthiness with which the Apostle taxes the Corinthians, and which he warns them to amend. He finds no other fault with them ; he says nothing of an habitual preparation. But the notion of this severe discipline will be still further weakened, if we consider the incompatibility of it with the particular circumstances of many persons, and the inconsistency of its practice with the temporal avocations in which they may be engaged. When our Savior instituted this Rite, he meant that it should be universally ob-

served by all ; but he never meant to annex a condition to its celebration, which it would be impossible, or extremely difficult, for many to comply with, without essentially neglecting the business of that station, in which providence has placed them. At the same time, it is doubtless the indispensable duty of every one to dedicate some portion of his time to the service of God and religion, which cannot be alike ascertained in all cases ; but must differ according to the different stations of men, and in proportion to the different degrees of leisure which such stations afford. Indeed, we must believe, that our Lord expects of necessity no other Preparation for this *Reasonable* Rite, than what any one may make, if he be sincerely disposed, in a very short time before he goes to receive it ; and that every one may soon give himself a satisfactory assurance, whether he be qualified to receive it *worthily*, by attending seriously to the *present* state and disposition of his affections. For what length of time can it take up to assure ourselves whether we be sincerely disposed to commemorate the death and passion of our Lord, and all the benefits which he thereby obtained for us, in this his Institution, with a heart duly affected towards him, and religiously intent upon the great duty we are then engaged in ? Certainly a man may know this without much difficulty ; he may

ask himself this question, and his heart will instantly return him an answer which he may safely rely upon; and if this be the answer of approbation; if all be rightly disposed within, let him not be afraid; let him advance to the Lord's Table without the apprehension of abusing his Institution, and incurring his displeasure.

What do I say then? that the man, whose course of life is wilfully and deliberately wicked, and who continues in a state of open, presumptuous and determined violation of the laws of Christ, and defiance of God's providence, may, without offence, partake of this Supper? No: far be such a thought or such a conclusion! Such a man is doubtless very unfit to approach the Table of his Lord, and can by no means *worthily* receive this Sacrament: his commemoration which he professes to make of his Savior, must be an act of the greatest hypocrisy. But it must be allowed that there is a vast difference between the habitual wickedness of such a character, and the casual, though numerous, transgressions of one, who sins by surprise, and through the involuntary and unguarded infirmity of human nature; he has far more favorable circumstances to plead in extenuation of his guilt, and in recommendation of his addresses to the indulgence of his Savior. For although his offences be great and many; though

his conduct be marked with frequent and considerable irregularities ; though he has strayed remotely from his duty, and has “ *held the truth in unrighteousness* ; yet *his heart* is with the Lord ; he is sensible how much he owes to his unmerited goodness ; and can with sincerity and truth pay him the acknowledgements of an humble and willing, though imperfect disciple, profess his abhorrence of his sins, his endeavors to forsake them, and beg the salutary aid of Christ, through the means of this Institution, to strengthen him in goodness, and make him a better man, and more obedient christian. There is nothing in such a character that can be reasonably supposed to debar him from making every profession that is implied in the celebration of this Rite, or that can be supposed inconsistent with the purpose of its celebration ; nor will the blessed Jesus disdain the offerings of a heart, though deeply laden with iniquities, which is not alienated from him, and given up to the wilful pursuit of evil ; which is conscious of its unworthiness ; which owns its guilt, and applies itself to him with an unfeigned sincerity for pardon and for acceptance. Remember then that there is no other sense of the words “ *worthily* ” and “ *unworthily* , ” than coming with and without faith in Christ, and sincere repentance of sin ; and that whoever comes worthily, that is “ *repenting truly of his former*

sins stedfastly purposing to lead a new life, having a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and being in charity with all men:" whoever comes thus prepared, comes *worthily*, and escapes all those dangers and mischiefs, whatsoever they may be, and however grievous and hazardous they are to the souls and bodies of men, which are expressed by "being " guilty of the body and blood of Christ our Savior—" eating and drinking our own condemnation—not " considering the Lord's body—kindling God's " wrath against us—and provoking him to plague " us with divers diseases, and sundry kinds of " death."

If, therefore, there were a thousand more such expressions as these, let them never terrify us, or give us the least uneasiness. Let us only REPENT, BELIEVE, amend our lives, and be in perfect charity with all men, and we shall then be meet partakers of those holy mysteries ; we shall then receive the benefits of Christ's body and blood, "and dwell in " Christ, and Christ in us ; and be one with Christ, " and Christ with us."

The examination, then, mentioned by the Apostle is, strictly speaking, a christian's examination of his own heart and disposition by the Institution of this Holy Rite, in order to assure himself that he comes

to it, and will conduct himself during its celebration, as at a particular *Rite* appointed by Christ himself; viz: that he comes to it, in order to eat this bread, and drink this wine in a serious and religious *Remembrance* of him and of his death, and with a disposition and behavior suitable to its beneficial purpose. He partakes of it as a sincere disciple of Christ, under the sense of his own strict obligations to perform it, and in remembrance of his Lord and Master, and cannot, therefore, possibly be said to “*eat and drink unworthily* ;” or, as far as this particular religious action is concerned, to behave himself *unsuitably* to it, or to his own character, as a christian. *He* only ought to be affrighted at the words of St. Paul, because *he* only, in the Apostle’s meaning, can be said to “*eat and drink unworthily*,” who, without considering the duty which he professes to perform ; without a serious regard to the remembrance of his Lord and Master, and the benefits which result from this holy Ordinance, presumes to come to the table of his Lord.

Our common defects and unavoidable frailties and infirmities must never deter us. There is an unworthiness which the best christians are guilty of, and confess in that prayer of the Church : “ We do “ not presume to come to this thy table, O merciful “ Lord, trusting in our own righteousness, but in

“thy manifold and great mercies.” And even after they have communicated, they do not pretend to be entirely cleansed from it, but still acknowledge it in these words: “Although we be unworthy through
“our manifold sins to offer unto thee any sacrifice,
“yet we beseech thee to accept this our bounden
“duty and service, not weighing our merits, but
“pardoning our offences.” The Church then supposes a degree of unworthiness in all communicants; and yet she calls the act of communicating “Our
“bounden duty and service.”

Indeed the danger of *unworthily* performing so sacred an action is no otherwise a reason to any one to abstain from it, than it is an argument to him to cast off all religion. He that *unworthily* useth or performeth any part of religion, is in an evil and dangerous condition; but he that casteth off all religion, plungeth himself into a most desperate state, and certainly *damns* himself to avoid the danger of *damnation*; because he that casts off all religion, throws off all the means, whereby he might be reclaimed and brought into a better state. I cannot more fully illustrate this matter than by a plain similitude. He that eats and drinks intemperately, endangers his health and life; but he, that to avoid this danger, will not eat at all, I need not say what will become of him in a short space of time.

Let not then the honest and sincere christian be afraid where no fear is. Let him not refrain from doing his duty at God's holy Table, because he is fearful that he shall not do it as he ought. Let him remember that the best of our services are imperfect; let him do it as well as he can; and rest assured, that the goodness of God through the merits of Christ will graciously supply whatever may be wanting. Trusting in these, let him go boldly to the throne of grace; and he will not fail of a gracious reception.

Of ourselves, indeed, we are not worthy of the least of God's mercies, much less of the great blessings tendered to us in the Holy Sacrament. We are not worthy of the air we breathe, or of the food we eat. But are we, therefore, to refuse to live, or refuse to eat? Or not to accept of God's bounty and goodness, because we are undeserving of them? If this be evidently absurd in all other cases, why is it not equally so in regard to the Sacrament? Besides the very name of this duty implies our unworthiness, and a humble sense of our unworthiness is a main qualification for a worthy performance of it. Had mankind continued holy and innocent, there had been no need of any redemption, no sacrifice on the cross, no sacrament: it was for sinners only that Christ died, and instituted this Remembrance of his death and passion.

But to those, who still think that some preparation is necessary before they approach this Holy Table, the Church, ever careful for the instruction of her members, has briefly, clearly and comprehensively given, in her Catechism, this short and plain direction ; a direction which will neither puzzle the understanding, burden the memory, nor engross too much of the time of those, who are engaged in the active business and most necessary employment of life. It is well summed up in the duties of REPENTANCE, FAITH and CHARITY. That they examine themselves,

Whether they repent them truly of their former sins?

Whether they stedfastly purpose to lead a new life ?

Whether they have a lively Faith in God's mercy through Christ ?

Whether they have a thankful Remembrance of his death ? And, lastly,

Whether they be in charity with all men ?

Such are the duties required of every christian, in order to become a worthy communicant at his Master's Table ; and it may be truly said, in general that the expressions of *repentance, faith and charity* scattered throughout the Communion Service, are, so many and so full ; that no christian can doubt of their being completely sufficient for all the purposes of his attendance upon the Lord's Supper, should

there no opportunity occur of his adding any, more private to them.

And first, as to the duty of REPENTANCE—it is at all times necessary that we should express our sorrow for, and detestation of sin, and beg of Almighty God the assistance of his Holy Spirit to prevent and preserve us from it for the time to come. And this commemoration of the great sacrifice, which was made for sin, is so particularly fitted to produce in us a sense of our guilt, and inspire us with a horror of it, that it is impossible to be rightly attentive to its design and meaning, without *repenting truly of our former sins, and stedfastly purposing to lead a new life*. Indeed, without penitence, it is not easy to perceive under what pretext we can perform *any other* act of devotion, or presume to offer up our daily prayers to God.

A lively FAITH in the mercies of God is likewise inseparable from a due performance of this ordinance, in which we commemorate the death of Christ, and by which this mercy is assured and sealed to us for ever. Now the sum and substance of our Faith is best comprehended in the articles of the Creed; which being propounded to us for our particular acknowledgement and assent, a solemn recital and recognition of them cannot but prove a good and necessary preparation to the Holy Eucharist. And

when seriously and deliberately repeated and solemnly ratified by that Form of Assent which the Church has prescribed, is that sound and saving Faith, which establishes the soul on the sure rock of our redemption.

As this sacrament also is a profession of our communion one with another, we must be in *perfect* CHARITY with all men, if we would be worthy, or even consistent partakers. We hereby testify, publicly, not only our union with Christ our head, but that we are likewise members one of another. It seems, therefore, peculiarly implied in the nature of this duty, that, when we are commemorating the meek and lowly Jesus, and solemnly professing ourselves his disciples, we should ourselves put on the ornament of a meek and quiet spirit; and bring with us that peaceful and benevolent disposition, which is the great and distinctive mark of christianity; for "*by this,*" said our Savior, "*shall all men know that ye are my disciples;*" and endeavour to realize in our behavior that beautiful picture of christian perfection, which St. Paul has exhibited, under the name of CHARITY, in the 13th Chapter of his first Epistle to the Corinthians.

But, above all, one species of charity should, at this time, never be forgotten; and that is, the forgiveness of others; for no acceptable gift can possi-

bly be offered at this altar, but in the spirit of reconciliation. In short, that excellent saying of our Lord should be our general direction in this case, "*whatsoever ye would that men should do unto you, do ye even so unto them ; for this is the Law and the Prophets.*"

These then being the dispositions requisite for receiving the holy Sacrament, as indeed they are for obtaining eternal happiness ; it is our bounden duty and service to examine ourselves whether we possess them, in order that we may be meet partakers of those holy mysteries.

Lastly. With regard to the FREQUENCY of performing this duty, I shall not presume to determine. The Scriptures have laid down no particular rules : they are silent on the subject. The Church of England, however, in her Rubric, has enjoined that " every parishioner shall communicate, *at the least, three times in the year :*" but to those who consult her farther, she will appear to be far from satisfied with this ; nor can it be inferred from the above Rubric that she does not enjoin and expect us to receive it *oftener*. It is necessary, in a national church, that every christian should occasionally give some public proof of his continuance in the christian profession ; and no proof can so properly be given as that of communicating in the Lord's

Supper, which is a duty peculiar to christians, and by which they are distinguished from the professors of every other religion. With this view, therefore, our Church established the above order, as a mark to know her members; not excusing them from communicating *often*, but compelling them to communicate *so often at least*, that she may be satisfied that they have not deserted her communion. But it is certain, that we cannot too often commemorate our great Lawgiver and Mediator, or think on the obligations we are under to observe his laws. We cannot too frequently reflect on his sufferings and death, whether as a token of God's hatred and abhorrence of sin, or as a ground of our hope and assurance in his mercy; we cannot too often pay this honorary regard to the memory of our Redeemer; or too often express our gratitude to God for his great mercy in the work of our redemption. O! then the precious comforts of this Feast to poor necessitous, and craving man! O! the sweet serenity, the envied exaltation of that soul, which with true fervency of desire thus meets its Savior! To pour forth before him the honest tribute of willing praise for all his gracious benefits; to sacrifice at his table every thing that thwarts his will; to leave there our complaints, our pains and our sorrows; to receive from him the healing balm of consolation to our

PRIVATE DEVOTIONS

BEFORE RECEIVING

The Holy Communion.

E

Psalm.

I WILL acknowledge my sin unto Thee,
O God, and mine unrighteousness have I
not hid.

I said I will confess my sins unto the
Lord ; and so Thou forgavest the wicked-
ness of my sin.

For this shall every one that is godly
make his prayer unto Thee, in a time
when thou mayest be found.

For the eyes of the Lord are over the
righteous, and his ears are open unto
their prayers.

Hear then my prayer, O Lord, and
give ear unto my calling.

Desire and Resolution to receive the Communion.

Most gracious God, I laud and magnify
thy great and glorious name for all the
manifold mercies and comforts which
Thou hast bestowed upon me, ever since

I was born ; more especially, for the gracious manifestations of thy Son, Jesus Christ, the fountain of all my happiness, and the foundation of all my hopes. I earnestly desire to approach thy table to renew my baptismal covenant, of which this Sacrament is a seal ; to testify my sense of thine exceeding kindness in having so loved the world, as to give up thine only Son to die for me ; and to prove my stedfastness in the communion of thy church, and my charity to all mankind ; that, by thus participating in thy holy mysteries, all carnal affections may die in me, and all things belonging to the Spirit may live and grow in me ; and that being strengthened and refreshed by thy grace and by persevering in all virtue and holiness of life, I may at length be an inheritor of that infinite happiness and glory, which Thou hast promised to all them that obey Thee, by Christ our Lord.

Thankfulness to God in sending his Son to redeem mankind.

O Almighty God, who, of thine infinite mercy, didst give thine only begotten Son, Jesus Christ, to take our nature upon Him, to redeem us from misery and sin, and to purchase for us the blessings of eternal life; I give Thee most hearty and unfeigned thanks for such tender compassion, and such exceeding love: and grant that, being regenerate and made thy servant by adoption and grace I may daily be renewed by thy Holy Spirit, and also be made partaker of his resurrection, through the same Jesus Christ, thy Son our Lord.

For retaining a grateful remembrance of what Christ has done for us, in this Institution.

Almighty God, Father of all mercies, I, thine unworthy servant, do give Thee most humble and hearty thanks for the redemption of the world by our Lord Jesus Christ; for his humbling Himself,

even to the death upon the cross, and shedding his blood for the remission of our sins; for his plain declarations of thy gracious acceptance of all such as sincerely receive Him for their master, and heartily endeavour to know, and comply with his commands; for the means of grace, which he has vouchsafed to us, and for the hope of everlasting glory. Grant, O God, that this thy wonderful love may not be lost upon me; but that, knowing my sad condition by nature, I may be truly convinced of the necessity and blessing of a Redeemer, and with a heart full of gratitude join with thy church in giving my devoutest thanks to Thee, and in keeping up the memorial of what thy blessed Son has done and suffered for me, by a worthy and constant participation of that communion, which he has been graciously pleased to institute; to whom, with Thee and the Holy Ghost, be all honor and glory, for ever and ever.

For assistance in Preparation.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid ; and who hast vouchsafed to invite all those, who are heavy-laden, to come unto Thee, and hast graciously promised that Thou wilt refresh them ; trusting in the multitude of thy mercies I venture to approach thy presence. Be pleased to impart a ray of thy heavenly light, that I may be enabled to discover all the sins and infirmities of my past life ; to investigate the secret springs and motives of my heart ; to root out all evil passions and propensities ; to examine every wilful thought, which has been disagreeable to thy nature and precepts ; every word of my mouth unworthy of a man or a christian ; every instance of my behaviour which has been displeasing to Thee, or mine own conscience ; and every offence, which I have committed against Thee, my neighbour or myself ; that so, with the assistance of thy Holy

Spirit, I may be enabled, if possible, to leave no sin unrepented of. And give me grace so impartially to judge and condemn myself, that, by repentance and amendment of life, I may perform a service acceptable in thy sight, and beneficial to my soul, through the merits and mediation of Jesus Christ.

The Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men! I acknowledge and bewail my manifold sins and wickedness, which from time to time I have most grievously committed by thought, word, and deed, against thy divine Majesty. O Lord, I have offended against thy holy laws; I have followed too much the devices and desires of mine own heart; I have left undone those things which I ought to have done; and I have done those things which I ought not to have done, and there is no health in me. I have been disobedi-

ent to thine authority, and unmindful of thy goodness; I have not behaved as thy servant, or as the disciple of Jesus Christ. But do Thou, O God, have mercy upon me; Thou, who desirest not the death of a sinner, but rather that he should turn from his wickedness and live, have mercy upon me; pardon and deliver me from all my sins; cleanse me from all unrighteousness; confirm and strengthen me in all goodness: and grant me the assistance of thy Holy Spirit, that, by denying all ungodliness and worldly lusts; by living soberly, righteously, and godly; by bringing forth fruits meet for repentance; and by walking henceforward in newness of life, I may so please Thee in this present world that I may inherit thine eternal joy in that which is to come; through Jesus Christ, our Lord.

For Repentance.

O gracious God, who hast compassion upon all men, and who desirest not the

death of a sinner, but rather that he should turn from his wickedness and live, mercifully grant me such a true and unfeigned repentance of all my past sins, such an hatred and abhorrence of all my former ways, that I may from this moment relinquish them, and turn to Thee and live. Give me that humble and contrite spirit, whose complaints Thou never despisest; that faith, which overcometh the world, and which will enable me to conquer my most inveterate habits; and that love, which will make me afraid to offend Thee, and which will inspire me with resolutions, active and vigorous, honest and sincere; such as, by the assistance of thy grace, may carry me through all difficulties, and be proof against all the temptations of the world, the flesh, and the devil, and may enable me from henceforth to bring forth fruits meet for repentance. Grant this O God, for Jesus Christ's sake.

For Amendment of Life.

Almighty and most merciful Father, look down upon me with tenderness and mercy, and grant me that grace, without whose assistance I can neither will nor do what is acceptable in thy sight. Forgive the days and years that I have passed in folly, idleness and sin ; fill me with such lively sorrow for the time which I have mispent, that I may amend my life, according to thy holy word, by a diligent application of the days, which Thou shalt yet allot me, to the various duties of my station ; and inspire me with resolution to direct my thoughts to the performance of thy will, until they shall produce a life pleasing to Thee, and a conversation becoming the gospel of Christ. Let thy word be the rule of my conduct ; thy grace my guide and assistance ; thy mercy my pattern and example ; thy promises mine encouragement ; and thy joys mine everlasting reward. Let me press forward

to the mark for the prize of my high calling, which is in Christ Jesus ; let not my goodness be as the morning cloud or as the early dew which passeth away ; but may it be as a shining light, which shineth more and more unto the perfect day. Finally, let no iniquity have dominion over me ; but may I be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as I know that my labor will not then be in vain. Grant, this, O God, for Jesus Christ's sake.

For a lively Faith.

Almighty God, whom without faith it is impossible to please, and who has graciously condescended to establish with me a covenant of faith and obedience, with the promise of a present supply of grace and assistance, and of a future reward to crown all those that persevere in thy service, enable me, I beseech Thee, so perfectly to believe in thy Son, Jesus

Christ, who is the way, the truth, and the life, that I may be established in the practice of thy gospel, and that my faith in thy sight may never be removed. Work in me all those godly affections that may make my faith effectual to my salvation. Let the belief of thy paternal care produce love, honor, and obedience; and of thine almighty power, fear, reverence, and holiness: that so, being called to the knowledge of this grace and faith in Thee, I may forsake all inordinate passions, and all carnal affections; eschew those things that are contrary to my profession; follow all such things as are agreeable to the same; and give up myself obediently to fulfil thy commands, and stedfastly to walk in the way that leadeth to everlasting life, through the merits and mediation of Jesus Christ.

For a thankful Remembrance of the Death of Christ.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine

only Son, Jesus Christ, to suffer death upon the cross for our redemption ; and hast instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death and passion, to our great and endless comfort; I return Thee my most hearty praise and thanksgiving for thy great mercy and tender compassion, in having thus sent thine only Son into the world to redeem me from death and misery, and by his meritorious death and passion to purchase for me eternal life. Grant, O Lord, that I may always most gratefully remember this exceeding love of mine only Savior, Jesus Christ, thus dying for me ; and work in me all such holy and heavenly affections, as may dispose my heart to become a worthy guest at thy table, prepared for the continual and thankful remembrance of his death, and of those benefits which we receive thereby. Grant this, O God, for the sake of Jesus Christ.

For Charity with all men.

O God, who hast made of one blood all the nations of the earth, and hast commanded them to love one another, fill my heart, I beseech Thee, with brotherly affection to all mankind. Possess me with kindness and good-will for all, that my faith may work by love ; and dispose my heart, according to mine ability, to administer towards the wants and necessities of those, who are afflicted or distressed in mind, body or estate. Grant that, in every circumstance of life, I may do unto others, as I would they should do unto me ; that love, which is the fulfilling of the law, may reign in my heart ; that, as far as I have opportunity, I may do good to, and as far as in me lieth, may live peaceably with all men ; that I may remember that no man liveth unto himself, and may have present to my mind the words of the Lord Jesus, when he

said, it is more blessed to give, than to receive. May I put on bowels of mercy, kindness, compassion, humbleness of mind, meekness, long-suffering, forbearance, and forgiveness. Enable me to love mine enemies; to do good to those that hate me; to pray for such, as despitefully use and persecute me; and to forgive every offence committed against me, as I hope to be forgiven those of a more aggravated nature, which I have committed against Thee; that I may keep the unity of the spirit in the bond of peace; and may the God of love and peace be ever with me, and fill me with all peace and joy in believing, through Jesus Christ, our Lord.

For Grace to perform these resolutions.

Grant, I beseech Thee, merciful Lord, that the examination of my past conduct which I have now imperfectly accomplished, the designs of a new and better

life, which by thy grace I have now formed, and the vows of future obedience, which I have now made, may not pass away without effect. Enable me, by the assistance of thy Holy Spirit, to improve the time, which Thou shalt yet allot me; to avoid all evil thoughts, words, and actions; and to perform all the duties, which Thou shalt set before me. Give me spiritual wisdom, that I may discern what is pleasing in thy sight, and follow that, which belongs unto my peace. Forgive all the sins which I have now recollected, and all other offences which I have at any time committed against thee; and grant, that I may not return to any of my former sinful habits, but may ever hereafter serve Thee faithfully in the constant practice of virtue and religion; that I may go on from strength to strength till this work be perfected: and may the grace and peace of God, which passeth all under-

standing, be my guide and protection all the days of my life.

May these prayers and these petitions, which I have now presumed to offer up before the throne of grace, be graciously accepted, through the merits and mediation of Jesus Christ, in whose all-perfect form of words I conclude mine imperfect petitions :

The Lord's Prayer.

Our Father, which art in heaven,
Hallowed be thy Name ; Thy kingdom
come ; Thy will be done on earth, as it
is in heaven : Give us this day our daily
bread ; And forgive us our trespasses, as
we forgive them that trespass against us ;
And lead us not into temptation, But
deliver us from evil : For thine is the
kingdom, and the power, and the glory,
For ever and ever.

PRIVATE DEVOTIONS FOR THE

SUNDAY MORNING

BEFORE

The Holy Communion.

At your first Rising on the Sunday Morning.

Psalm.

AWAKE thou that sleepest, and Christ shall give thee light.

Ponder my words, O Lord, and consider my meditations.

My soul fleeth unto the Lord, before the morning watch, I say before the morning watch.

For the Lord is gracious, his mercy is everlasting, and his truth endureth from generation to generation.

For a worthy Reception.

Almighty God, who dwellest in the highest heaven, and yet vouchsafest to regard the lowest creature here on earth; who hast not only permitted, but even invited us to present our petitions before

Thee, O let me set a true value on this most inestimable privilege. Grant I beseech Thee, that I may assist with all due respect, attention and devotion, at the great mystery of thine infinite wisdom and singular goodness, the blessed Sacrament, which I am about this day to commemorate. Let, I pray Thee, mine addresses in thy house be made with a reverence becoming thine awful majesty ; give me a hearty desire to pray, and such a pure intention and steadiness of mind, that I may not incur the guilt of drawing nigh unto Thee with my lips, when my heart is far from Thee ; but may so ask, that I may receive ; seek, that I may find ; knock, that it may be opened unto me : that so from praying to Thee here, I may be transported to the praising of Thee eternally in thy glory hereafter. With these dispositions and intentions, O God, let me approach this day thy table, relying on thy power and mercy to grant my petitions, and to supply me with grace

for the performance of my duty, through the merits of the death and passion of thine only Son, Jesus Christ.

Devotions for the Sunday Morning.

My voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto Thee, and will look up.

O, let thine ears consider well the voice of my complaint.

If Thou, Lord, wilt be extreme to mark what is done amiss; O Lord, who may abide it?

But there is mercy with Thee, therefore shalt Thou be feared.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

Thou shalt open my lips, O Lord, and my mouth shall shew forth thy praise.

For thou desirest no sacrifice, else would I give it Thee; but Thou delightest not in burnt offerings,

The sacrifice of God, is a troubled

spirit; a broken and contrite heart, O God, Thou wilt not despise.

O Israel, trust in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption. And he shall redeem Israel from all his sins.

Thanksgiving for the Institution of the Communion.

O Almighty God, and merciful Father, who hast given thine only Son, Jesus Christ, to die for all mankind, and who hast instituted a holy Feast in commemoration of that his most precious death, to preserve in our lives a constant remembrance of his exceeding love, in having thus laid down his life for our sakes; I, thine unworthy servant, who am this day invited to thy holy table, do humbly adore thy divine majesty, acknowledging that I am not worthy of such transcendent kindness. I confess, O Lord, that my sins may justly cause me to tremble, when I appear before Thee; but, O mer-

ciful Father, encouraged by thy love, I present myself at thy table, beseeching Thee, in all humility, to continue that love, and admit me to this sacred rite, that I may taste and see how gracious Thou art, and how wonderful in thy doings towards the sons of men. And to this end, O Lord, fit and prepare my heart for a participation of this great mercy by giving me a just abhorrence of mine own unworthiness, and an unfeigned repentance of all my sins. Root out from my heart all sinful and corrupt affections, all prejudice, hatred and ill will; and inspire me with all those devout and pious, charitable and humble dispositions, that become the sincere worshipper: that so, when I presume to appear before Thee, I may bring a heart raised above all worldly corruptions, and full of the most fervent desires and strongest resolutions of loving and of serving Thee. Grant, this, O Lord, for Jesus Christ's sake.

Against vain Terrors and useless Fears.

O most glorious, and ever-blessed God, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore, vouchsafe, I beseech Thee, to banish from my mind all superfluous cares and immoderate desires after the things of this world ; and free me from all coldness and formality, when I attend upon Thee in holy and religious duties, during this solemn mystery. Let me not be disturbed by unnecessary terrors, or hindered by vain and useless fears ; let my devotion be fervent, mine obedience stedfast, and my contrition sincere. Let all corrupt desires be extinguished, and all vain thoughts dispelled ; let my hope be strengthened, and my charity enlarged ; and let me be enabled, by thy grace, to will and to do that, which is pleasing and acceptable in thy sight. And grant, O God, that I may ever receive this pledge of thy love,

tendered to me in this holy Ordinance, with a truly thankful heart, and in remembrance of Thee, my best and greatest benefactor; in remembrance of my Savior's holy example; of his bitter death and passion: of his glorious resurrection and ascension; and of his coming again to judge the world: to whom with Thee, O Father, and the Holy Spirit, be ascribed, as is most due, all honor, glory, power, thanksgiving and praise, both now and for evermore.

For God's mercy and assistance.

O most gracious and eternal Lord God, who hast invited all such as are weary and heavy-laden to come unto Thee by repentance, and thou wilt refresh them; in assurance of this gracious invitation, I will come to thy table, not trusting in mine own righteousness, but in thy manifold and great mercies. And although I am not worthy so much as to gather up

the crumbs that fall from thy table, yet, since it is thy property always to have mercy, I will not despair of a kind and gracious reception, confident that Thou wilt not enter into judgment with thy servant, who is a miserable sinner; but that Thou wilt so turn thine anger from me, who meekly acknowledge my wickedness, and truly repent me of my faults; and so make haste to help me in this world, that I may ever live with Thee in the world to come, through Jesus Christ our Lord.

Supplication.

Turn Thou me, therefore, O Lord, and so shall I be turned. Be favorable O Lord, be favorable to me, who now turn to Thee in weeping, fasting and praying. For Thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou hast spared, when I have deserved punishment, and in thy wrath thinkest

upon mercy. Spare me O Lord, spare me, and let me not be brought to confusion. Hear me, O Lord, for thy mercy is great; and after the multitude of thy mercies, look upon me, through the merits and mediation of thy blessed Son, Jesus Christ our Lord.

For God's pardoning Grace.

O God, whose nature and property is ever to have mercy, and to forgive, receive my humble petitions; and though I be tied and bound with the chain of my sins, yet let the pitifulness of thy great mercy loose me, for the honor of Jesus Christ, our Mediator and Advocate. Hear me then, O merciful Father, not according to mine imperfect petitions, but according to the full meaning of that holy Prayer, which thy beloved Son hath taught me:

The Lord's Prayer.

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever.

2 Cor. xiii, 14.

May the grace of our Lord, Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with me now, and for evermore

**THE ORDER FOR THE
ADMINISTRATION OF THE
LORD'S SUPPER,
OR
Holy Communion.**

**GENERAL DIRECTIONS TO BE OBSERVED DURING
THE SERVICE.**

When the Service begins, with your eye, not with your voice, read along with the Minister ; but never pretend to use any other prayers or meditations, whilst he is offering the prayers of the Church ; for these are the best and most proper for the present purpose, and you must join with the congregation in their attention, and say AMEN with them, that you may reap the advantage of that common fervency, with which our prayers “ go up for a memorial before God.” The observance of order and decency in prayer tends much to edification ; whereas the contrary begets distraction, and disturbs both yourself and your neighbours. It offends the truly devout, to hear the congregation say their prayers absurdly and indecently, holding their tongues, where they should speak and join, and joining with the Minister aloud, where they should hearken, and say AMEN. What can be more improper than to hear them promiscuously absolve themselves and one another, and thus taking the Priestly Office on themselves ? Or, what can be more indecent, than to hear them repeat, either aloud or softly, the very words which the Minister uses, in delivering to them the Consecrated Elements ? Let it be observed then, once for all, that nothing fixes the attention like Silence ; and let me warn you, in all your public prayers, to join with the Minister only where it is directed, and at all other times to be silent ; attend and make it your own, by saying AMEN.

A Prayer to be used on entering the Church.

O Lord, I am now in thy House ; assist, I pray Thee, and accept mine imperfect services. Enable me, and all those who shall this day meet in thy Name, to worship Thee in spirit, and in truth. Let thy Holy Spirit help mine infirmities, and excite me to seriousness, attention, and devotion. And do Thou, O God, so dispose my mind, and influence my heart, for a due and worthy reception of thy Holy Sacrament, that my prayers and praises may prove acceptable in thy sight, and beneficial to my soul, through the merits and mediation of Jesus Christ.

Immediately after the Morning, and before the commencement of the Post-Communion Service, let this Psalm, and these Prayers be used.

Psalm.

PRAISE the Lord, O my soul, and forget not all his benefits ;

Who forgiveth all thy sin, and healeth all thine infirmities ;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

What reward, then, shall I give unto the Lord, for all the benefits that He hath done unto me ?

I will receive the cup of salvation, and call upon the name of the Lord.

I will wash my hands in innocency, and so will I go to his altar ;

That I may shew the voice of thanksgiving, and tell of all his wondrous works.

I will pay my vows now in the presence of all his people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

For Divine Assistance during the Celebration.

O eternal and almighty God, by whose bounty and goodness I have now an opportunity afforded me of approaching thy Table, and of pleading before Thee the all-sufficient merits of the death and passion of thy Son, Jesus Christ; assist me with thy Holy Spirit in the due discharge of this bounden duty and service. Grant, that nothing, during this solemn action, may make me unmindful of that respect and reverence, which I owe to thy divine Majesty, or of that seriousness and attention, which becometh the celebration of these holy mysteries. Fill my heart with

such an awe of thy presence, as may enable me to fix my wandering thoughts, compose my disorderly affections, and stir up my faint and languid desires. And grant, O Lord, that I may have such a sense of my Savior's sufferings, that my soul may be filled with love and gratitude towards him for the inestimable benefits which He has purchased for me ; that I may have such a knowledge of my sins, which occasioned all his sorrows, as heartily to bewail and detest them ; such a faith in that full, perfect, and sufficient sacrifice, oblation and satisfaction, made upon the cross for the sins of the world, as to render Thee gracious and propitious to me ; such a conviction of mine own weakness and insufficiency, as may procure thy gracious assistance ; and such an earnest desire of being made conformable to thy holy will, as may transform me into thy divine image, and make me to continue thy faithful servant, during the remainder of my life. Grant this, I be-

beseech Thee, through the merits and mediation of thy Son, Jesus Christ.

For a worthy Participation.

O Lord Jesu Christ, who hast of thine infinite mercy vouchsafed to ordain and institute this Sacrament, for a perpetual memorial of that blessed sacrifice, which Thou once madest for us on the cross, I give Thee most hearty and unfeigned thanks for such great and exceeding love, in having thus purchased for me the blessings of eternal life. Enable me, I beseech Thee, to participate in these holy mysteries with such a lively remembrance of thy death, as may make me reflect on the nature of that sin which occasioned it, and the benefits resulting from it, if I be not wanting to myself; and with such a due reverence, as to be made worthy, by thy grace, to obtain that degree of holi-

ness, without which no man shall see the Lord; which I entreat for thy merits, who art mine only Savior, God from everlasting, and world without end.

Before the Minister begins the Offertory.

For Charity.

O Lord, who hast taught us that all our doings without Charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake.

The Offertory.

While the Minister pauses between the reading of each of these Sentences, repeat, silently, the following Ejaculations.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. *Mat.* v. 16.

O heavenly Father, give me grace, that I may honor Thee both in my life, and by mine alms; and that Thou mayest be glorified by those that receive them.

Lay not up for yourselves treasures upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through nor steal. St. *Mat.* vi. 19. 20.

O God, magnify the power of thy grace upon me by freeing my soul from the love of riches : and grant, that I may have the greatest part of my treasure in heaven, and that my heart may be there also.

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the law and the prophets. St. *Mat.* vii. 12.

May this grand rule of eternal justice be ever present with me, that neither self-love, nor interest may lead me to its transgression.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. St. *Mat.* vii. 21.

Grant, O Lord that I may never build my hopes of salvation upon a mere outward profession only, without a life of holiness, good works, and practical piety.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix. 8.*

If Thou, O God, be pleased to give me ability, give me also a heart to be both just and charitable, that thou mayest say unto me, as Thou didst unto this Publican, "Salvation is come to thy house."

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock. *1 Cor. ix. 7.*

O God, vouchsafe unto me, and to all christians, a better mind than to grudge the ministers and stewards of thy mysteries their wages; for the gospel instructs us, "that the laborer is worthy of his hire."

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix. 11.*

May thy good and gracious Spirit, O God, so bless the heavenly seed sown by thy ministers, that both they and we may reap the fruit of their labors.

Do ye not know, that they who minister about holy things, live of the sacrifice; and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 Cor. ix. 13. 14.

Since Thou, O Jesus, hast ordained this, far be it from me to envy or to deprive thy servants of the right which Thou hast given them.

He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6. 7.

O God, let me proportion mine alms to mine ability, lest I provoke Thee to proportion thy blessings to mine alms.

Let him that is taught in the Word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. vi. 6. 7.*

O Lord, there is nothing, which we can give to thy ministers, equal to the blessings which we receive from them, who minister unto us the means of grace and salvation, and the hope of eternal glory.



Before offering your Alms, repeat the following Prayer.

Blessed Lord, who didst accept the poor Widow's mite, be pleased graciously to accept this free-will offering from the hands of thine unworthy servant, as an acknowledgment of thy right to all that I enjoy, and as a testimony of that piety, charity, and love, to my necessitous brethren, which Thou requirest, and which Thou art pleased to estimate, as done unto Thyself.

After offering your alms, repeat the following Prayer.

Grant, gracious Lord, that this, and all mine alms may be performed with such purity of intention, and in such proportion to the ability which Thou hast given me, that they may be graciously accepted in thy sight, through the merits and mediation of Jesus Christ.

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While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi. 10.*

*Blessed be Thou, O God, for the time that thou hast yet allotted me! O, give me then a heart to do good, before "the night cometh, when no man can work."*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6. 7.*

*Make me, gracious God, in whatever*

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*state I am, therewith to be content; and for the rest, "thy will be done."*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. **1 Tim. vi. 17, 18, 19.**

*Bless God ye that have riches, and impart them with a liberal hand, and cheerful heart; for be assured, that a free and ready distribution of them will be your truest riches, and the surest foundation of your future happiness.*

God is not unrighteous, that he will forget your works and labor that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. **Heb. vi. 10.**

*Thanks be to Thee, O God, for this gracious promise: enable me constantly to persevere in all good dispositions and graces, in full assurance of thy great and glorious rewards.*

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased, *Heb. xiii. 16.*

*May our alms and oblations go up for a memorial before Thee, O God. And be Thou graciously pleased to accept them, for the sake of Jesus Christ.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him? 1 St. *John iii. 17.*

*Grant, gracious Lord, that while I have power and ability to do good, I may never remain unmoved at the wants and necessities of my fellow creatures.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit, iv. 7.*

*Give me, O Lord, a true and lively compassion for the wants and miseries of others, that Thou mayest have compassion on me, at the great, the awful day.*

Be merciful after thy power. If thou



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hast much, give plenteously ; if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit*, iv. 8. 9.

*I thank Thee, O God, that Thou judgest not by the greatness of the gift, but by the intention of the heart, and the ability of the giver ; and for the comfortable assurance, that Thou will reward accordingly.*

He that hath pity upon the poor, lendeth unto the Lord : and look what he layeth out, it shall be paid him again. *Prov.* xix. 17.

*How gracious art Thou O Lord, since we have nothing but what is thine, and yet Thou makest Thyself a debtor to us : to thine account then I place my charity, confident that Thou will graciously repay me.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psalms* xli. 1.

*Keep me, O God, from all idle and vain expences, that I may always have to give to him that needeth ; and then in the time of tribulation, in the hour of death, and in the day of judgment, good Lord, deliver me*

*In this Prayer, accompany the Minister in a low voice, kneeling.*

Let us pray for the whole state of Christ's Church militant\* here in earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men ; We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire con-

\* i. e. Engaged in warfare with the sins and temptations of the world. This is a term applied to the Church of Christ on earth, as opposed to the Church triumphant in heaven.

tinually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governors; and especially thy servant *GEORGE* our King; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently\* minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion and Virtue. Give grace, O heavenly Father, to all Bishops, and Curates; that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give

\* i. e. *Impartially*; without making any difference on account of the rank, or condition of men.

thy heavenly grace; and especially to this Congregation here present; that with meek heart, and due reverence, they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

*While the Minister is reading this EXHORTATION,  
STAND, and attend in Silence.*

Dearly beloved in the Lord, ye that  
mind to come to the holy Communion of

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the Body and Blood of our Savior Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) So is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Savior;\* we eat and drink our own damnation,† not considering the

\* This whole expression is taken from St. Paul's *Demuniation against the Corinthian Converts*, (1 Cor. 11) and must be interpreted by it in this manner. For, if we partake of the "Lord's Supper *unworthily* or with dispositions contrary to its nature, or unsuitable and contradictory to its end, we shall then incur the censure of St. Paul; and shall eat and drink our own *Condemnation*, or Judgment against ourselves."

† Not *Eternal Damnation*, as is often absurdly supposed, but some temporal punishment or judgment, such as sickness or death, as it is expressed below.

Lord's Body ; we kindle God's wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and stedfast faith in Christ our Savior ; amend your lives and be in perfect charity with all men ; so shall ye be meek partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Savior Christ, both God and man ; who did humble himself, even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death ; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Savior, Jesus Christ. thus dying for us, and the

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innumerable benefits which by his precious blood-shedding he hath obtained to us ; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks : submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life.  
*Amen.*

ADDRESS TO THE CONGREGATION.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

*The GENERAL CONFESSION, kneeling*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us; We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honor and glory of thy Name, Through Jesus Christ our Lord. Amen.



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*While the Minister pronounces the following ABSOLUTION, keep your thoughts attentive to his Prayer, and join only in the AMEN.*

**Almighty God, our heavenly Father,** who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

*Repeat, in a low Voice, this Ejaculation.*

*May this gracious Pardon, O God, for ever rest upon my soul, and seal the forgiveness of all my sins.*

*While the Minister pauses between each of these Sentences, repeat the following Ejaculations, in a low voice.*

Hear what comfortable words our Savior Christ saith unto all that truly turn to him.

Come unto me, all ye that travail\* and are heavy laden, and I will refresh you. *St. Mat. xi. 28.*

*Make me, O Jesus, truly sensible of my sad condition, that I may more gladly flee to Thee for succour.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

*I believe:—O Lord, increase my faith, that, for thy gracious kindness, I may ever love and obey Thee.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

*I receive this truth, O Lord with a thankful heart. O, let not that compassion then be lost upon me.*

Hear also what Saint John saith.

\* i. e. Oppressed with labor. pain and sorrow.

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If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 St. *John* ii. 1. 2.

*I have sinned, O blessed Advocate, and do, therefore, put my cause into thine almighty hands.*

*Priest.* Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee O Lord, \* Holy Father, Almighty, Everlasting God.

*Then follows the PROPER PREFACE, according to the time, if there be any appointed ; or else immediately follows, (in which you should join with the Minister in an audible voice.)*

\* These words "HOLY FATHER" must be omitted on Trinity Sunday.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most High. Amen.

### **Proper Prefaces.**

*Upon CHRISTMAS DAY, and Seven Days after.*

Because thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

*Upon EASTER DAY, and seven Days after.*

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very

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**Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.**

*Upon ASCENSION-DAY, and seven Days after.*

**Through thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.**

*Upon WHITSUNDAY, and six Days after.*

**Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it**

had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

*Upon the Feast of TRINITY only.*

Who art one God, one Lord ; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

*After each of which PREFACES, shall immediately be sung or said.*

Therefore with Angels and Archangels, and with all the company of heaven, we

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laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most High. *Amen.*

*Here attend most attentively and devoutly, whilst the Minister repeats the two following Prayers, joining only in the AMEN.*

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy : Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

## THE PRAYER OF CONSECRATION.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who, in the same night that he was betrayed, took bread; and when he had given thanks, he brake it, and gave



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it to his disciples, saying, Take, eat, this is my body which is given for you ; Do this in remembrance of me. Likewise after supper he took the cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

*While the Minister is receiving the Elements, humbly offer up the following Prayers, in a low voice.*

Let thy priests be clothed with righteousness, and let thy saints sing with joyfulness.

Grant, gracious God, that he, who is now partaking of thy holy mysteries, may be fulfilled with thy grace, and heavenly benediction. And so replenish him

with the truth of thy doctrine, and endue him with innocency of life, that he may ever faithfully serve before Thee, to the glory of thy Name, the benefit of thy church, and the salvation of our souls, through Jesus Christ our Lord.

*After the Minister has received the Communion in both kinds, and is proceeding to deliver the same to the Congregation, lift up your heart to God in the following Prayer, immediately before you go to the Table.*

Almighty God, by whose mercy I am permitted to commemorate my redemption by our Lord Jesus Christ, accept, I pray Thee, of this memorial which I now make before Thee of that all-sufficient sacrifice, oblation and satisfaction, which thy Son our Savior, Jesus Christ, made upon the cross; and let it be the means of imparting strength, and refreshment to my soul. Thou hast mercifully promised

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that him, who cometh unto Thee, Thou wilt in no wise cast out ; Unto Thee, O Lord, I come, weary and heavy-laden with the burden of my sins. Forgive, the many and great offences which I have committed ; cleanse and strengthen my heart by the influence of thy Holy Spirit ; and make me an acceptable guest at thy table, by enabling me to approach it with a stedfast and lively faith, with a deep and earnest repentance, and with a fervent charity towards all mankind. Grant that I may receive the full benefit of that atonement, which Thou hast made for me by thy precious blood ; and that, walking henceforth in the way of thy commandments, I may be prepared to meet Thee with joy, when Thou comest in the glory of thy Father ; to whom, with Thee and the Holy Ghost, be all honor and glory, world without end.

*Immediately before receiving the Bread, repeat this Prayer.*

Grant me, O Lord, that portion of thy grace, which may feed my soul unto life everlasting; and so effectually impart to me the assistance of thy Holy Spirit that I may never render myself unworthy to receive so great a blessing, or deprive myself of it by mine own neglect and unworthiness. Refresh and recruit my soul with this spiritual food; and so strengthen me continually with thy grace, that neither in life nor death I may depart from Thee, or be deprived at any time of thy heavenly benediction; who livest and reignest, with God the Father and the Holy Ghost, to all eternity.

*When the Minister delivereth the Bread,  
he shall say,*

**The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.\*—**

\* Say softly AMEN; for here it is most proper, and here therefore, it was formerly placed.

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Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

*Immediately after having received the Bread, say,*

Do Thou, blessed Lord, who art the bread of life, and who hast now vouchsafed to be my spiritual food, nourish my soul to eternal life; create in me a hunger after righteousness; instil into my weak and languishing soul new supplies of thy grace, new life, new vigor, and new resolutions, that I may never faint in the discharge of my duties, or in the performance of thy commands.

*Immediately before receiving the Cup, let this Prayer be used.*

O merciful God, grant that this cup, which I am now about to receive, may be unto me a cup of blessing. Sprinkle me with the blood of the ever-blessed Jesus, that my soul being cleansed from all corruptions, I may ever hereafter serve thee, in holiness, and true righteousness.

*When the Minister delivereth the Cup, he shall say.*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.\*— Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

*Immediately after having received the Cup, say,*

Do thou, gracious Lord, who art the true vine, and who by thy precious death hast paid the debt due to the divine justice, and hast delivered me from the power of the destroyer, grant that the remembrance of thy kindness may be ever seasonably present with me; and so cleanse me by thy blood from all my sins, that I may evermore dwell in Thee and Thou in me, and after this life spent in a constant obedience to thy commands, I may, at the last day, appear without spot before Thee, and be permitted to sit down at thy table, in the kingdom of heaven.

\* Here say softly AMEN.

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*After retiring from the Table to your seat, employ yourself, (if you have time) while others are receiving the Communion, in the following Devotions.*

### **Psalm.**

I have sworn, and am stedfastly purposed to keep thy righteous judgments ;

For the merciful and gracious Lord hath sent redemption unto his people ; He hath commanded his covenant for ever ; holy and reverend is his Name.

He hath prepared a Table before me against them that trouble me ; He hath anointed my head with oil, and my cup shall be full.

Open me then the gates of righteousness, that I may go in into them, and give thanks unto the Lord.

This is the gate of the Lord, the righteous shall enter into it.

This is the Lord's doing, and it is marvellous in our eyes.

This is the day which the Lord hath made ; we will rejoice and be glad in it.

Thou art my God, and I will thank thee; thou art my God, and I will praise thee.

O, give thanks unto the Lord, for He is gracious, and his mercy endureth for ever.

THE EPISTLE. 1 Cor. xi. 23.

I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread :

■ And when he had given thanks, he brake it, and said, Take, Eat ; this is my Body, which is broken for you : this do in Remembrance of Me.

After the same manner also he took the cup, when he had supped, saying, this cup is the new Testament in my Blood : this do ye, as oft as ye drink it, in Remembrance of Me.

For as often as ye eat this bread, and



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drink this cup, ye do shew the Lord's death till he come.

Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup,

For he that eateth and drinketh unworthily, eateth and drinketh CONDEMNATION to himself, not discerning the Lord's body.

THE GOSPEL. *St. Matthew*, xxvi. 20.

Now, when the even was come, Jesus sat down with the Twelve.

And as they were eating, he took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, Eat ; this is my Body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it :

For this is my Blood of the New Testament, which is shed for many for the remission of sins.

*Kneel, and repeat the following Prayers.*

O Lord, I have now done as Thou hast commanded me, and let thy name be for ever blessed ! O, let me experience the great benefits of this thy divine Institution ; pour down thy graces upon me ; direct my goings in thy way ; enable me to persevere in the constant practice of a holy and religious life, even to the last moment of my days ; and grant me, I beseech Thee, the assistance of thy Holy Spirit, that all carnal affections may die in me, and that all things belonging to the spirit may live and grow in me ; that I may have power and strength to triumph against the world, the flesh, and the devil ; and finally, may be indued with all those heavenly virtues, which are pleasing in thy sight, and which Thou hast graci-

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ously promised to reward, through the merits and satisfaction of thy Son; to whom, with the Father, and the holy Ghost, be ascribed all honor and glory, world without end.

*For a worthy Reception of others.*

O Lord, our heavenly Father, almighty and everlasting God, regard, I beseech Thee, the devotions of thy humble servants, who are now celebrating the memorial which thy Son our Savior instituted, and in his holy gospel commanded us to continue, in remembrance of his precious death until his coming again. Accept this their bounden sacrifice of praise and thanksgiving; and enable them, and thy whole church, by the assistance of thy Holy Spirit, to obtain remission of their sins, and all other benefits of his passion. Grant this, O Lord, for the sake, and through the mediation of Jesus Christ.

*A Prayer of Thanksgiving.*

Almighty and most merciful Father, who hast created me to love and to serve Thee, grant that I may have so worthily partaken of the Sacrament of thy blessed Son, that I may henceforth lead a new life, in thy stedfast faith and service. Thou, who knowest my frailties and infirmities, strengthen and support me; grant me faith; grant me repentance. Illuminate me with thy Holy Spirit, that, after all my lapses, I may now continue stedfast in obedience, and, after long habits of sin and negligence, may at last work out my salvation with diligence and constancy. Purify my thoughts from pollutions, and fix mine affections on things eternal; that having lived, while Thou shalt grant me life, in thy faithful service, I may, whenever thy call shall summon me to another and a better world, be received into the arms of thy mercy, through Jesus Christ, my Lord and Savior.

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*For God's gracious Assistance.*

Almighty God, by whose mercy I have now commemorated the death of thy Son, Jesus Christ, my Savior and Redeemer, grant that from this time I may so live, that the memorial of his death may be efficacious to mine eternal salvation, by strengthening my faith in his merits, and quickening mine obedience to his laws. Remove from me, O God, all inordinate desires, all corrupt passions, and all vain terrors; and fill me with zeal for thy glory, and with confidence in thy mercy. Make me to love all men; to use thy gifts, whatever Thou shalt bestow, to the benefit of my fellow-creatures; enable me to conquer all evil habits; deliver me from vexatious thoughts; and grant me light, to discover, and grace to perform my duty. As life advances, let me become more pure, and more holy; more useful in my station; and more zealous in thy

service. And so let me pass through things temporal, by the guidance of thy Holy Spirit, that when Thou shalt be pleased to call me hence, I may be received to everlasting happiness, for the sake of Jesus Christ, our Mediator and Advocate, with this most gracious expression of acceptance, well done, thou good and faithful servant, enter thou into the joy of thy Lord.

*Then shall the Priest say the LORD'S PRAYER, the People repeating after him every Petition.*

Our Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; 'Thy will be done on earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil : For thine is the kingdom, and the power, and the glory, For ever and ever. *Amen.*

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*After which shall be said as followeth.*

O Lord and heavenly Father, we thine humble servants entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through

Jesus Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

*Or this :*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and blood of thy Son our Savior Jesus Christ ; and dost assure us thereby of thy favor and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us



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with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honor and glory, world without end.  
*Amen.*

*Then shall be said or sung this* HYMN OF PRAISE  
AND SUPPLICATION.

Glory be to God on high, and in earth  
peace, good will towards men. We praise  
thee, we bless thee, we worship thee, we  
glorify thee, we give thanks to thee, for  
thy great glory, O Lord God, heavenly  
King, God the Father Almighty.

O Lord, the only-begotten Son Jesu  
Christ; O Lord God, Lamb of God, Son  
of the Father, that takest away the sins  
of the world, have mercy upon us; Thou  
that takest away the sins of the world,

have mercy upon us : Thou, that takest away the sins of the world, receive our prayer : Thou, that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God, the Father. *Amen.*

*COLLECTS to be said after the Communion, by the discretion of the Minister.*

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation ; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

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O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul through our Lord and Savior Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy Name, through Jesus Christ our Lord. *Amen.*

**Prevent\* us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name ; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.***

**Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.***

\* i. e. Go before as a guide, making the way easy.

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Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

*Then the Priest (or Bishop, if he be present) shall let them depart with this BLESSING.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

*Repeat in a low voice this Ejaculation.*

*Be it unto me, O Lord, according to thy word, for Jesus Christ's sake.*

*Before you rise to leave the Church, repeat the two following Prayers.*

O Lord Jesu Christ, who hast this day made me a partaker of thy holy Mysteries, grant, that I may ever feel the effects of their vital influence on my life, and in my conduct. Pardon all those imperfections that have accompanied me in mine attendance at thy holy table ; forgive the coldness of mine affections, the wanderings of my thoughts, and the distractions of my mind ; and notwithstanding my weakness and frailty, let the sincerity of my holy purposes and resolutions be accepted in thy sight. Let my conversation be, as becometh the gospel of Christ.

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Let his blood, who, through the eternal spirit, offered Himself without spot to Thee, purge my conscience from dead works to serve Thee, the living God. Give me grace, that I may from henceforth put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of my mind; and that I may put on the new man, which, after Thee, is created in righteousness, and true holiness. Finally, let me always abound in the work of the Lord; resist temptation; subdue my flesh, and bring it into subjection; and crucify, and overcome the world. And may these solemn vows, which I have now made at thy table, to forsake my sins, and to devote myself to thy service, never depart from my mind; but may their remembrance excite me to fight manfully under thy banner, and to continue thy faithful soldier and servant unto my life's end. Grant this, O Lord, for Jesus Christ's sake.

**May the Lord bless me, and keep me !  
May the Lord make his face to shine  
upon me, and be gracious unto me !  
May the Lord lift up the light of his  
countenance upon me, and give me peace  
both now, and for evermore !**



**PRIVATE DEVOTIONS**

**AFTER HAVING RECEIVED**

**The Holy Communion.**



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**Psalm.**

**LORD**, now lettest Thou thy servant depart in peace, according to thy word.

For mine eyes have seen thy salvation,  
Which thou hast prepared before the face of all people ;

To be a light to lighten the Gentiles,  
and to be the glory of thy people Israel.

All honor, glory and power, might, majesty and dominion, be unto Him that sitteth on the throne, and unto the Lamb that was slain, for ever and ever.

*A prayer of Thanksgiving.*

O Almighty God, and heavenly Father, I return Thee thanks and praise for all thy mercies vouchsafed unto me; and particularly for the opportunity, which Thou hast this day given me, of receiving that holy Sacrament, which thy Son, Jesus Christ, has appointed in remembrance of

his death and sufferings, and for the spiritual strengthening and refreshing of our souls. . I confess, O Lord, that I have not received it with a suitable degree of love and devotion; or feel myself sufficiently sensible of the greatness of those blessings, which the performance of this duty has called to my remembrance: Forgive, therefore, O Lord, the weakness of this mine imperfect service. Increase my faith; warm and enliven my heart with a constant and most lively affection towards thee. Enable me, by the grace of thy Holy Spirit, to fulfill all the promises of obedience which I have this day made; make me watchful over my thoughts, words, and actions; and grant that I may lead a strictly honest, sober, chaste, and godly life, following the example of my blessed Master. Jesus Christ, and placing my whole trust in his precious death for the pardon of my sins; that so, when he shall come to judge the world, I may be found meet to be admitted into thy hea-

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venly kingdom. Grant this, O merciful Father, for the sake of the same Jesus Christ, thy Son, our Lord.

*For heavenly Assistance.*

Almighty God, heavenly Father, who hast enabled me by thy tender forbearance once more to commemorate in thy presence my redemption by thy Son, Jesus Christ; enable me so to repent of my mispent time, that I may pass the residue of my life in thy fear and to thy glory. Illuminate my mind with knowledge, and inflame my heart with holy desires; defend me from the violent incursions of evil thoughts; fill me with an awful love of thy goodness, with a just fear of thine anger, and with humble confidence in thy mercy. Enable me to study thy laws; to labor in the discharge of those duties, which thy providence shall appoint; and by the influence of thy Holy Spirit, to serve Thee with pure

affections and a cheerful mind, that so my heart may ever there be fixed, where only true joys are to be found. And grant, O Lord, that when this short and painful life shall have an end, I may be received to everlasting happiness, for His sake, whose death and passion I have this day commemorated.

*For Grace.*

O most merciful God, who knowest all mine infirmities, vouchsafe, I pray Thee, of thy great goodness, to pity the weakness of thine unworthy servant, and continue to me the assistance of thy grace, that I may not be tempted above that which I am able to bear. And whereas this very day, O Lord, Thou hast given me an opportunity of serving Thee in thy house; grant, that I may not be accused of coldness or indevotion, or of hearing thy word only; but that I may approve myself a doer of the same, both in my

faith and in my practice. Give me the assistance of thy Holy Spirit, that I may never faint or tire in the discharge of my duty, or, for the sake of any thing that this world can offer, be unmindful of the great and important concern of my salvation. Give me such a zeal for thy service, that the doing of thy will may be my greatest joy and satisfaction : and imprint on my mind such a lively sense of thy love, as may inflame my heart with the most devout and ardent affections ; that so being every day more and more weaned from this world, I may look upon all its honors, pleasures and profits with that coldness and indifference, which becomes the servant of thy blessed Son, who, being God, descended from heaven, and took upon Him the form of a servant, that He might leave the world an example of his great humility. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

*Praise and Thanksgiving.*

O Lord, my God ! I acknowledge with thankfulness of heart thy great mercy and goodness, in having given me an opportunity of approaching thy table, and in having disposed my heart to commemorate the infinite love of my crucified Savior, in laying down his life for the sins of the world. What thanks, most gracious God, can I return unto thy divine Majesty, for impressing a sense of my duty upon my mind; and for that strength and power, with which thou hast, in some measure, enabled me to perform it ; I will laud and magnify thy great and glorious name, and will entirely devote myself to thy service. Let this thy compassionate goodness be a perpetual obligation to love and gratitude. Let it put me upon my guard, that I may watch over all my ways, do always that which is pleasing in thy sight, walk worthy of thy distinguished mercies, and live as it be-



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cometh the redeemed of the Lord. But without Thee, O blessed Jesus, I can do nothing ; without Thee, who art the sun of righteousness, I shall walk in darkness ; without Thee, who art the physician of souls, I shall languish and die ; without Thee, who art the joy of all devout minds, I shall consume my days in vanity and sadness. Remain, therefore, O Lord, and abide with me for ever ; and then shall I be enabled to do thy will in this life, and thereby be qualified to partake of thy glories to all eternity, in that which is to come.

*Prayer for the continuance of the Holy Spirit.*

O Almighty God, Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, grant me, according to the riches of thy glory, to be strengthened with might by the spirit in the inner man ; that Christ may dwell in my heart by faith ; that, being rooted

and grounded in love, I may be able to comprehend with all saints what is the breadth, and length, and depth, and height of the christian mystery; and to know the love of Christ, which passeth knowledge, that I may be filled with all the fulness of God. Now unto Thee, who art able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Thee be glory in the church by Christ Jesus, throughout all ages, world without end.

*Collect.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; I beseech thee mercifully to incline thine ears to me that have now made my prayers and supplications unto thee; and grant, that those things, which I have faithfully asked according to thy will, may effectually be obtained, to the

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relief of my necessity, and to the setting forth of thy glory, through Jesus Christ our Lord, in whose most perfect form of words, I conclude mine imperfect petitions, at the throne of thy grace ;

*The Lord's Prayer.*

Our Father, which art in heaven, ~~Hal-~~lowed be thy Name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven ; give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil ; For thine is the kingdom, and the power, and the glory, For ever and ever. *Amen.*

2 Cor. xiii. 14.

May the grace of our Lord, Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with me now, and for evermore.

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**PRIVATE DEVOTIONS**  
**FOR THE SUNDAY EVENING**  
**AFTER THE**  
**Holy Communion.**



*Before retiring to rest on the Sunday Evening.*

**Psalm.**

Let my prayer, O Lord, be set forth  
as the incense, and the lifting up of my  
hands be as an evening sacrifice.

It is a good thing to give thanks unto  
the Lord, and to sing praises unto thy  
name, O Thou most Highest;

To tell of thy loving-kindness early in  
the morning, and of thy truth in the  
night season.

I will lay me down in peace, and take  
my rest; for it is Thou, Lord, only, that  
makest me to dwell in safety.

Into thy hands I commend my spirit,  
my soul, and my body, for Thou hast re-  
deemed me, O Lord, thou God of truth.

*The Evening Prayer.*

O most gracious and merciful God, I intreat Thee to accept this mine evening sacrifice of unfeigned praise, which I now offer to thy divine Majesty for the great and manifold mercies which thou hast vouchsafed unto me; and more particularly, for the mercy of this day, in having permitted me to be a partaker of thy holy Communion. Thy goodness hath given, and my faith hath received it; O, let me ever feel the effects of its influence on my life and conduct. Grant that with due humility and devotion I may always approach the table of thy most holy Sacrament, in which the sufferings and death, the breaking of the body, and the pouring forth of the blood of thy Son, are still shewn. At that awful hour, inspire me with a peculiar measure of thy blessed Spirit; that they may recall to my memory the fortitude, goodness, and



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patience of thy Son; that these, and all the other heavenly virtues, in which he has instructed mankind by his precepts and example, may then rise so strong in my mind, and strike such deep root in my heart, as to bring forth the fruits of universal virtue, and everlasting happiness. Grant this, O God, for the sake of Jesus Christ.

*For Perseverance in Obedience.*

O God, the Father of our Lord Jesus Christ, impart to me the gracious assistance of thy holy Spirit, that I may be enabled to keep all those vows and promises, which I have this'day made at the table of thy Son. Enrich me with thy grace constantly to persevere in them; pardon my sins and transgressions; and withhold the punishment which I have thereby deserved, in like manner, as I have freely and heartily forgiven all those injuries and offences, which I have re-

ceived from others. And I most earnestly offer up these my petitions, because, O God, I know that thou canst, and wilt do more for me than I can either desire or deserve ; for Thou art infinite in power, glory, majesty and mercy, from everlasting to everlasting. To these my prayers and intercessions let me add the sacrifice of mine unfeigned praise to thy divine majesty, acknowledging it to be my bounden duty and service, at all times, and in all places, to give thanks unto thee, to whom I owe all the blessings of this life, and all the hopes and expectations of a better ; even unto thee, thou King of Kings, and Lord of Lords.

These prayers and praises then I humbly offer up to the throne of grace, through the merits and mediation of thy Son Jesus Christ ; in whose most holy name, and perfect form of words, I further address thee for myself, and for all mankind ;

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*The Lord's Prayer.*

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil : For thine is the kingdom, and the power, and the glory, For ever and ever. *Amen.*

*The Blessing.*

May the peace of God, which passeth all understanding, keep my heart and mind in the knowledge and love of God, and of his Son, Jesus Christ our Lord ; and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now, and for evermore.

**Extracts from the RUBRIC ; with a reference to those ARTICLES, CANONS, and HOMILIES, which relate more immediately to the Commnunicant.**

### THE RUBRIC.

*There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

*So many as intend to be partakers of the Holy Communion, shall signify their names to the Curate, at least some time the day before.*

*And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed so that the Congregation be thereby offended ; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended ; and that he hath recompensed the parties, to whom he hath*

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*done wrong ; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

*The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister, in that case, ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or in the next precedent paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

*If there be not above twenty persons in the Parish of discretion to receive the Communion ; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

*And to take away all occasion of dissention, and superstition, which any person hath or might have*

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*concerning the Bread and Wine, it shall suffice that the Bread be such, as is usual to be eaten ; but the best and purest Wheat Bread that conveniently may be gotten.*

*And note that every Parishioner shall communicate at the least three times in the year, of which Easter to be one.*

“ WHEREAS it is ordained in this Office for the  
“ Administration of the Lord's Supper, that the  
“ Communicants should receive the same kneeling ;  
“ (which order is well meant, for a signification of  
“ our humble and grateful acknowledgement of the  
“ benefits of Christ therein given to all worthy  
“ receivers, and for the avoiding of such profanation  
“ and disorder in the Holy Communion, as might  
“ otherwise ensue ;) yet, least the same kneeling  
“ should by any Person, either out of ignorance and  
“ infirmity, or out of malice and obstinacy, be mis-  
“ construed and depraved ; It is hereby declared,  
“ That thereby no Adoration is intended, or ought  
“ to be done, either unto the Sacramental Bread or  
“ Wine there bodily received or unto any Corporal  
“ Presence of Christ's natural Flesh and Blood. For  
“ the Sacramental Bread and Wine remain still in  
“ their very natural substances ; and therefore may  
“ not be adored ; (for that were idolatry, to be ab-  
“ horred of all faithful Christians ; ) and the natural

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“ Body and Blood of our Saviour Christ are in Heaven and not here ; it being against the truth of Christ’s natural Body, to be at one time in more places than one.”

### *Articles of Religion.*

The Articles that treat of the Sacrament are the XXV. Of the Sacraments.

XXVI. Of the unworthiness of Ministers, which hinders not the effect of the Sacraments.

XXVIII. Of the Lord’s Supper.

XXIX. Of the wicked, which eat not the Body of Christ, in the use of the Lord’s Supper.

XXX. Of both kinds.

### *Constitutions and Canons Ecclesiastical.*

The following relate to the Communicant ;

XXI. The Communion to be thrice a year received.

XXIII. Students in Colleges to receive the Communion four times a year.

XXVI. Notorious Offenders not to be admitted to the Communion.

XXVII. Schismatics not to be admitted to the Communion.

XXVIII. Strangers not to be admitted to the Communion.

*The Homilies.*

The Homilies that treat of the Sacrament are the IXth Homily, in the second Book, wherein is declared, That the Common Prayers and Sacraments ought to be administered in a tongue that is understood of the hearers.

XVth Homily, in the second Book, Of the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of Christ.

*F I N I S.*

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J. RAW, PRINTER, IPSWICH.























